Jmi 1° Thos. White Bought of Mr Robinson July 1597

A famous and godly history, contaynyng the Lyues & Actes of thres renowmed reformers of the Christiā Church, Martine Luther, John Ecolampadius, and Huldericke Zuinglius. The declaracion of Martin Luthers faythe before the Emperoure Charles the fyft, and the illustre Estates of the Empyre of Germanye, wyth an Oration of hys death, all set forth in Latin by Phillip Melancthon, Wolfangus Faber, Capito. Simon Grineus, & Oswald Miconus, Newly Englished by Henry Bennet Callesian.

(.·.)

Imprinted at London by John Awdely, dwellyng in lytle Brittaine Streete, by great Saint Bartelmewes. Anno. 1561.

C 7550.2

¶ Encomy of Martine Luther.

A head where Pallas misteries wer fraight,
A face where bounty brightlye dyd appeare,
An eye ẏ could discerne ech mynde & sleight,
And eares contẽpning priuate laud to heare
A tong that dyd pronounce the sacred truth,
A peareles pen, that paynted well the same.
A zeale that moued Tigrish hartes to ruthe,
And could to vertue mildles mindes enflame
A mynde aspiring ay to wysdomes throne.
A hart that neuer drad the Tirantes might.
A rocke ẏ wold remoue from truth for none
Disdayning death in quarell of the ryght.
These golden gifts, in Luther shined bright
For which he now receiues immortal light.

¶ Psalme. cxvi.
¶ The death of the iuste, is precious before the syght of God.

HARVARD COLLEGE LIBRARY
TREAT FUND
Sep 20, 1926

To the right

honorable, and his syngu-
good lord, Thomas Lord Went-
worth, prosperous health, and
perpetual felicitye.

(.*.)

NOT without immortal prayse, & euerlasting renowme are the actes and monumentes of learned men, cõmended to posterity. For if life wõut litterature is (as Seneca sayth) a death or sepulture of the lyuely man, & the body (as Plato wytnesseth) no body, but a sepulture, exhibiting the minde from hys natural vigour: how much excelleth he (ryght honorable and my syngular good Lord) in thys frayle estate, who wyth studies of humanitye garnished, & wyth diuine knowledge adorned, hath not onely enriched his natural vnderstãding: but also made the same almost equiualent to Aungels, comprehẽding the glorious misteries of the eternal Father, and his

Sonne Jesus Christ. Among these, how much Martine Luther excelled, his holy woorkes & prophane monumentes, besides the learned testimonies of many famous Clarkes, abundantly declare. Reading therefore of late tyme, the history of hys Lyfe and Actes, setfoorth by the incomparable ornament of good learnyng Philyp Melanthon: I was therein maruaylously delighted, & eftsones perusing the same, I was rauished with incredible desyre to bestow some time in the translation therof. Many vrgent causes moued me, whereof ỹ principal be these. Fyrst, hys integrity of life, godly conuersation, & zelous affection towardes the propagation of Gods holy word. Secondly, his animosity professyng Christ hys Maister, hys learned conference wyth the temporall & Ecclesiastical Estates of Germany, & his contempt of al worldly felicitye & transitori pompe, in respect of Christ hys Maister, whom he purely professed, and sincerely preached. Lastly, ỹ lamentable verses, & funerall Orations of diuers, bewayling the losse of this pearle of Christianity, & the traduction

ductiō of this present history into the Germaine, Frenche, Spanish & Italian tonges by certayn godly persons exiled their natural country, and dispersed in sundry Christian Territories, wher Gods word is purely preached, and all papistrye abolished. By whyche it appeareth he was no lesse treasure and glory of hys Countrye, spectacle and absolute Image of godly wysedome, then terrour to all Papisme, and such as builded the laud of theyr lyfe, on the sande of ambicious seekyng. My rude translation & symple trauayle, I dedicate vnto your good Lordship, as to the very Patron and fauourable Mecenas of all poore Studentes. Whose honorable personage to pouder with condigne praise is a thing more due to your desertes, the easy for my rude pen, and more appertaineth to my duty, then it stādeth wyth myne ability. For who knoweth your Lordship, and is ignorannt of the rare gyftes that harbor in your head, & of the natural bountye that so brightly shineth in your countenaūce Who hath not hearde the renowmed brute of your constancye in Christian

religion,

religion, euen in these late wretched dayes, whose noble hart, neither tedious and long imprisonment, neyther flowing heapes of worldly aduersity could fraight with feare, or moue to deflect to any sinister way, and whose vertuous mynde in greatest troubles euermore aspired to the hygh temple, where God in glorye is inthroned. I passe in silence your bounty towards al such as professe God vnfaynedly, & publishe abroade the fruites of theyr studies. All which most heauenly desertes, do not onely merite to be registred in the booke of Fame, but also minister ample occasion for your honorable personage (whē the fatal Ladies shal spyn out the thred of mortal life) to be calendred in the Catalogue of those vertuous wyghtes. Who for sundry their prowesses, woorthye exploictes, goodly graces, and syngular giftes, were by antiquitye consecrate to immortality. And though your honour, whose lyfe lightneth hys profession, and whose profession purelye aduaunceth the glory of God and his sacred word, disdayneth to be setforth wyth my rude penne: yet your Lord-

shyp

ship must beare with him that of good wyl pronoũceth this of your good desertes. I coulde wade further in your honours commendacion, but that I haue a certayne reuerence to trouble wyth my prolixitye your grauer affaires. And partlye feare pulleth me back, least I be spotted with the note of adulacion, whose honorable eares abhorres to hear your proper praise, and whose iudgement woulde condempne my temerarious attẽpt herein. Therefore sparing to speake that inwardly I conceiue, I rempt this argument of blasing your heroiacal vertues, to such excellent Rethoricians, as far surmounting me in eloquence & good lytterature, as Phebus wyth hys bryght beames, the lesser celestiall bodyes.

Thus humbly beseechyng your honour to take in good parte, the base and symple trauayle of a poore Calisian, and also vouchsafe the Patronage of thys Christian history, or rather myrrour of Christian lyfe. Under whose protection I publyshe the same abroade. I beseche the eternall God, and hys Sonne Jesus Christe,

to

to preserue your Lordshyppe, and the ryght honourable and vertuous Lady your Wyfe, sende ye encrease of muche honour, and graunt ye the accomplishment of your gentle hartes desyre.

From London thys. 18. of Nouember. 1561.

(.·.)

¶ Your honours most humble Oratour Henry Bennet.

The hyſtory of the Lyfe and Actes of Martine Luther, Doctour of Diuinitie. Faythfully ſet foorth by Phillip Melancthon.

(.C.)

THE reuerende Father Martin Luther promiſed in hys fatall tyme, to publyſhe, aſwell the diſcourſe of hys lyfe, as cauſes of hys conflicts: wbych he reſolued to do, yf death (to greedy of her pray) had not reft vs the ſociety of hym, and the heauens accelerated to place thys incomparable Jewell among the elect organes and veſſels of God the father. Therefore I iudge it neceſſary that the conſideracion of hys particular lyfe be luculently ſet forth. Since the ſame abounded with manye good examples, that may corroborate in ſyncere mindes ỹ fear of god, & not to digres, if I recite ỹ cauſes alſo, for that they aduertiſe

posterity of many excellent thynges. Further, by thys narracion, the sycophauntye and sinistre reporte of them, maye be refuted, who vaunt he was encouraged by certayne Princes and other eminent Estates of the sacred Empire, to deface the dignitie of Wishops, or provoked wyth inordinate desyre, he brake the band of seruitude in hys Monastical estate. And it had bene most requisite this discourse had bene wrytten by hym selfe. For albe it curriſh detractors would haue objected thys common prouerbe.

sclaunder gaynste Luther.

Such as wyth haiwtye style,
adnaunce theyr propre prayse:
Reflect frō Sophies golden sawes
and sue Horias wayes.

Yet we, that knowe what rare vertues harbored in his head, what constancie lodged in hys diuine breſt: are perſwaded he would iuſtly and faithfully haue recited hys proper hyſtory. And many graue and godly men liue presently, who would haue condemp ned hys follye, if he had forged an other hiſtorye, as Poets in their poe-

sies

ſies are wont to faine, conſidering he vnderſtode the perfect order & ſequele of hys actes were not vnknowen vnto them. But ſince hys fatal day hath preuented the publicacion of ſuch an hiſtory: I wyl truly recite, that partlye by familiare conuerſacion I haue ſene, and partlye by informacion and approued teſtimonies of hys perfecte friendes I haue heard.

Ther is an auncient Famely, and amplye augmented, of meane degree ſurnamed Luther, in the territorie of the Noble Earles of Manſfield. Martine Luthers Parentes firſte inhabited the Towne Ilfeben, anon after they remoued to Manſfield, wher his Father John Luther, exerciſed the office of a Magiſtrate, & was ſyngularlye eſtemed amonge all ſortes, for hys integrity of lyfe. His Coutry and rentes.

Hys Mother named Margaret, beſydes that ſhe had vertues worthy an honeſt Matrone, thys was ſyngular. Ther ſhined in her, continency, feare of God, and inuocacion, and al other vertuous perſons conſtantly planted their eyes vpon her, as on a patron &

pzesident of al mozal vertues. I haue some tyme enquired of her, at what time her sonne was bozne: she answered, that she remembzed the houre & the day of his natiuity, but of ỳ yeare she was ignozaunt. She affirmed he was bozne the. x. day of Nouember at night, about a leuen of the clocke. And ỳ cause why he was called Martin, was foz that the mozow after he receiued Baptisme, was S. Martins day. But his bzother James, an honest and vpzight mã, said: the whole Famely held opinion, he was bozne the yere after the Natiuity. 1483.

The yeare of Luthers birth.

After he was growen to yeares of vnderstandyng, hys Parentes diligently taught hym to feare & knowe God, and accustomed hym to all domesticall duties of honest vertues. They foozthwith addzessed hym to schoole, and Geozge Aemilius Father led hym a lytle Infant to schole, who lyueth yet, and can recozde the truth.

The foundacions of ys study.

Euen about this tyme the Grammer Schooles began to floozyshe in the Townes of Saxony. Wherefoze the sayd Martin, fully fourtene yeres old

olde, was sent to Magdeburg, wyth John Reynech, who hath proued a worthy man, and by his vertue acquired high authority in his Countrye. There cõtinued since a conglutinate mutual loue betwixt Luther & Reynech, proceding either of agreement of nature, either of society in chyldish study. And yet Martine studied no lenger then one yeare at Magdeburg.

Departing from Magdeburge, he repaired to Isenach, wher he studied foure yeares vnder one Scholemayster, who taught hym the Grammer more promptly and luckely, then any other. I haue heard Luther cõmende his wyt. He was sent to thys towne, because his Mother was borne in the same, of honest and auncient house. Here he atchieued his study in Grãmer. And for that he hadde a lyuelye pregnant & subtil wit, and passingly apt to eloquence: he was preferred aboue his schoolefeeres, and excelled the other yonge Impes that learned with him in opposicion of hard questions, in copy of wordes, in composition of an Oration in prose, and in writing of Verses.

Hauyng then tasted the sweetenes of learning, as he was prone ther vnto: he went to an Vniuersitye, as to the fountayne of al Sciences. And yt he had founde meete and conuenient Instructors: he had knowen and comprised al kyndes of Sciences orderly, so great was the force of his vnderstādyng. And it maye be some pleasaunt study of true Philosophie, and care to polysh hys tonge, would haue mollefied hys natural vehemency. But at Erford, he met wyth the Dialectique of that tyme, the whych (by derteritie and redynes of wytte, vnderstandyng more exactly the causes & sprynges of instruction, then others hys compagnions) he greedely deuoured, and had in memory.

And for that the excellencye of hys wyt embracing good litterature required many, & those selected things: he priuately red diuers workes of the auncient latine Authors, as Cicero, Titus Liuius, Virgil, & others. He studied not these as the yong scholers are wont, collecting onely the Phrases, but as a doctrine or representacion of humayne lyfe. And therfore in-

ten-

tentiuely applyed hym selfe, to vnder stande the sence & sentence of the Authors. And hauyng a naturall good memory, he had as it were before hys eyes prest, all that he had learned, or heards. He so excelled in hys younge yeres, that the whole Vniuersity had hys wyt in great admiracion.

Beyng twentye yeres olde, he was graded Maister of Arte, and then he gaue hym selfe to the study of the Ciuil law, by the aduise of hys familiar and nyghest friendes, in so much that they iudged this marueilous pregnãcy of wyt and eloquence, ought not to lurke in obscure place: but be made notorious, hereafter to serue and be a necessary instrument of the publicke weale. And the nert yere, which was the.xxi. of hys age, he sodaynly, & besydes the expectacion of hys Parents and friendes, repayred to the Couent of the Augustines at Erphord. Wher he entreated admission, & beyng admitted, he learned wyth marueilous diligence, not onelye the doctrine of the Couent: but also gouerned hym selfe wyth a great seueritye of discipline, and surpassed al other in all exercises

His study in the ciuil law.

His entry into ỹ monastery.

ercises of Religion, in lections, in disputacions, in fastinges, and in prayers. He was naturally a smal feeder, wherat I haue mused much, sithe he was of stature tall and strong of body. I haue considered in him this abstinence: foure continual daies, when he was well disposed and healthy, he would refraine from meate & drinke. And often tymes I haue seene, when a long season he would dyet hym self with a small peece of breade and one hearyng.

Incredible sobriety.

The cause wherefore he addicted him selfe to this Monasticall order of life: was because he beleued the same to be most conformable to sincere religion, and to the vnderstanding of Gods doctrine, as he hath related, & many hath knowen. Often tymes he was take with great and trembling feares, when he attentiuely considered the wrath of God, & the marueylous exampies of his punishmentes, that he was in a maner reft of hys wyttes. And I haue marked at a certaine tyme, that beyng sore abashed in one disputacion of thys doctrine, because he gaue attentiue eare thereto

What moued him to Monkery.

vnto: he was sodēly forced to remoue into a nygh Chamber, & ther resting on his bed, he medled & reported ofte this sentence: God hath shut vp al vnder our vnbelief, to the end he might extende mercye to all. These abashmentes encreased after, but thē most asperously he felt thē, whē he lost hys deare friende & companion, who was slayne, I know not by what mishap.

His abashmentes at the wrath of God.

Then penurye pricked hym not to this Monkerye, but the affection he had to learne to serue God. Albeit he learned ther the doctrine vsed in scholes, he red the Doctors of sentences, and in publick disputacions, distinctly expressed the difficulties, which other could not vnfold, whereat many mused: Neuertheles, for ỳ he sought not in this kinde of lyfe to wyn brute according to the vertu of his wit, but to norish him in the feare of God: he vsed these studies, as one that esteemed not to be principall of that he searched and easelye conceyued these scholastical Methodes. In the meane season he redde with great affection the fountaines of heauenly doctrine, that is, the Prophetes and Apostles, thereby

Hys studie in the holy scripture.

therby to frame hys lyfe and conuersacion to the wyll of God, and so he continued in the feare & faith of God, as by manye thynges it was apparent. Yea, howe muche the more earnestly he coueted thys exercise, or holy contemplacion, so muche the more he was troubled wyth his dolour and abashyment.

He is comforted by an old mā.

He declared he was manye tymes confyrmed by conference with an old man in the Couent of Augustines at Erphord. And impartyng hym wyth hys tremblyng feares, he learned many thynges touchyng fayth, and also told vs, he reasoned wyth hym of that Article of the Simbole, whych is: I beleue the remission of synnes. He expressed vnto Luther thys Article in thys sort: We may not generally beleue onelye that synnes are or haue bene remitted to some, as the Deuils beleue, they were forgeuen Peter or Dauid: but that Gods expresse commaundement is, that euerye man should beleue particularly his sinnes are forgeuen. And further he sayd, that thys interpretacion was confyrmed by the testimonies of Saynt Bernard,

Fre remissiō of sins.

nard, & he had shewed hym the place in the Sermon of the Annunciacion, where it is thus set foorth: But adde that thou beleuest this, ỹ by hym thy synnes are forgeuen the. This is the testimony, that the holy Ghost giueth thee in thy hart, saying: Thy syns are forgiuen thee. For this is the opinion of the Apostle, that man is freely iustified by fayth.

An excellent declaracion of S. Bernard touchyng fayth.

Luther sayd he was not onely stregthened by these wordes: but ỹ he was also instructed of the ful meaning of saint Paule, who repeateth so many times this sentence: We are iustified by fayth. And hauing read the exposicions of many vpon this place: he thē perceued as wel by the purpose of the olde man, as by the comfort he receyued in his spirite, the vanity of those interpretaciōs, which he had beſydes him. And reading by little and lyttle, with conferring the sayinges and examples of Prophetes and Apostles, & continual inuocacion of God, and excitacion of fayth by force of prayers, he perceiued that doctrine more euidently.

Then he began to reade S. Austens bookes,

The profit of S. Austins bokes

bookes, where he found many goodly sentences, among other in the exposicion of the Psalmes, and in the booke of the Spirite and the Letter, which cõfirmed this doctrine of faith & consolacion that was illumined in his hart. And yet he laid not a side the Sententiaries. He could recite by rote word by word Gabriel and Camera-censis. He red long tyme the bookes of Occam, & preferred his subtiltie aboue Thomas Aquin, and Scotus. He red also and reuolued Gersõ, but aboue al the rest, he red and perused al ouer Saynt Austens workes, and committed them to perfect memory. And thus he beganne diligentlye to studye at Erphord, where he continued foure yeares in the Couent of Augustines.

Institucio of the Vniuersitye at Wittebergh

About this tyme one Staupicius a famous wyght, who ministred hys helpe to furder the erection of an Vniuersity in Witteberge, endeuoured also to haue Schooles of Diuinitye founded in thys newe Vniuersitye. When he had considered the Spirite and erudition of Luther, he called hym

hym from Erphord, to place hym in Wittenberg, in the yeare. 1508. and of hys age. xxvi. There hys towardnes appeared in the ordinarye exercise of Schoole and predication. And as it happened that manye wyse and learned men attentively heard Luther, namely the Doctor Wellerstad. The sayd Wellerstad would often tymes say, Luther was of suche a marueylous spirite, and so ingenious, that he gaue apparent signification, at one tyme or other, he would introduce a more compendious, facile and familiar maner of teaching, and alter and abolyshe the order that then was vsed.

There fyrst he expounded the dialectique and Phisique of Aristotle, and in the meane whyle intermitted no whyt hys studye in Theologye. Thres yeres after he went to Rome about the differences of the Monkes, and returnynge the same yeare, hee was graded Doctor, at the expences of Electo Fridericke, Duke of Saxonye, accordyng to the solempne maner of Schooles.

For

For he had heard him preach, wel vn-
derstanded the quicknes of his spirit,
Luther pas- diligently considered the vehemency
sed Doctor of his wordes, and had in singular ad-
miracion those profounde matters
which in his Sermons he luculently
and exactly exposed. And that al men
maye perceiue the degree of Docto
was geuen hym by precipitacion o
iudgement: it is wel knowen he wa
then but thirty yeare old. He declare
that Staupicius against his wyll en
forced him to take that degre, sayin
merely vnto him: that God had man
thinges to bring to perfection in hy
Churche, wherein he would employ
Luther. And thoughe these woorde
were spoken merely: yet it came so t
passe anon after, as manye predict
ons or presages proue true before
chaunge.

After this he began to expound th
Epistle to the Romains, & consequ
ly the Psalmes. But howe? he decl
red them so diuinely, that it semed
the iudgement of al faythfull & lea
ned men, he was a shyning lyght,
bright Phebus, that began to clea
after a long cloudy and obscure sky

Ther he shewed the differēce betwixt the law and the Gospel. He also confounded the errour that raygned then in schooles and Sermons, the whych errour taught, that men merite remission of synnes by their proper woorkes, and that they be iust before God, by outward discipline, as the Phariseis taught. Luther diligentlye reduced the myndes of men, to the Sonne of God. And as Iohn Baptist demonstrated the Lambe of God that tooke away the synnes of the woorlde: euen so Luther expressely shewed that sins are freely remitted, for the loue of the Sonne of God, and that we oughte faithfully to embrace this bountefull gift. He also illustrated diuers other pointes of ecclesiastical doctrine.

Luther taught Iesus Christ

These happye begynnynges of so good matters, got him great authority, considering his lyfe was correspōdent to hys profession, and it plainly appeared his woordes were no lyppe labour, but proceded from the verye hart. Thys admiracion of his holye lyfe much inflected, and allured the hartes of his Auditours, and therfore many notable personages, familiarly knowing

knowing hym, and seing him innouate the vsuall Ceremonies, resisted hym nothing, but in respect of the authority, he procured before (aswel for that he reueled many good matters, as that his lyfe was holye) consented wyth him in his opinions, with the which they saw the world deuided diuersly, and therfore were pensiue and very sore greued.

At thys tyme Luther altered nothing in the ceremonies, but precisely obserued hys rule among hys fellowes, he medled no doubtful opinions, but expressed thys common doctrine, as principallest of all other, in familiar maner to all men, elucidating the same more and more, to say the doctrine of repentaunce, of remission of synnes, of fayth, of true comfort in times of aduersity. Euery mā receiued good taste of this swete doctrine, and the learned conceiued high pleasure to behold Jesus Christ, the Prophetes and Apostles come forth into lyght, out of darkenes, prison, and other ordures, to vnderstand the difference betwyxt the lawe and the Gospell, betwyxt the promises of the

Law,

Law, and the promise of the Gospel, betwixt spirituall Justice, and ciuill thynges, whych certainlye could not haue bene found in Thomas Aquin, Scotus, nor hys semblables.

He considered this also, that many were instigated & sollicited by Erasmus learned woorkes, to studye the Greeke and Latine tonges, who perceiuing a more gentle & ready order of teaching the before, began to haue in contempt the Monkes barbarous and sophistical doctrine: and specially suche as were of a gentle nature & good disposicion. Luther began to study the Greke and Hebrue tonges, to thys ende, that after he had learned the phrase & propriety of the tonges, & drawen the doctrine out of the very fountaynes, he myghte geue more sound iudgement.

Whilest Luther was in this course of study, a certaine Deminicke Frier named Tecel, a most impudent Sicophant (if euer there raygned any) caused the Popes Indulgences or Pardons to be caryed and sold about the Country. Luther, much moued wyth the blasphemous sermons this shame

les Friar preached, and hauyng hys hart earnestly bent wyth ardent desyre to mayntaine true religion, published certain propositions of Indulgences, whych are in the fyrst Tome of hys woorkes, and fixed them openlye on the Temple that ioyneth to the Castell of Wittebergh, the morrowe after the feast of all Saynctes, the yeare. 1517.

Luthers propositions of pardons.

Thys beggarlye Friar alwayes lyke vnto hym selfe, hopyng to obtayne the Popes blessynge, assembled certayne Monkes and Deuines, meanelye seene in Sophistry, in hys Conuent, and foorthwyth commaunded them to wryte something against Luther. And whyleſt he would not seeme to be dombe, he beganne not onelye to inueye in hys Sermons, but to thunder agaynſt Luther, and balking out hys Asinine brayde, cryed: Luther is an hereticke, and worthye to be persecuted wyth the fyre, and beſydes thys he burned openlye Luthers propositions, and the Sermon he wrote of Indulgences. Thys rage and helliſhe fury of thys bagge bearer Friar Tecel, enforced Luther to treate

The sclaũders of Tecel Jacobite.

to treate more amply of thinges, and to mayntaine the truth.

Beholde what were the begynnynges of thys controuersye, wherein Luther neyther suspecting ne dreamyng of anye chaunge that myghte happen in the ceremonyes, dyd not vtterly reiect the Indulgences, but required a moderacion in them. And therefore they falsely accuse hym, that blase he beganne wyth plawsible matter, and whereby he myghte get prayse, to the ende in processe of tyme, he myght chaunge the state of the Common weale, and purchase authorityes, eyther for him selfe or other.

And sure, hee was not suborned or sturred by Courtiers, as the Duke of Brunswike wrote that the Duke Fredericke was sore offended that suche contencion and controuersye should aryse, hauyng regarde to the sequele thereof, that all be it thys begynnyng proceeded fauourablye, yet the flame by lyttle and lyttle kyndeled, woulde haue spreadde further, as Homers maketh mencion of Fame.

Homere. ¶ Fame is an euil, then the whych
no swyfter can be found:
For she doth flourysh wt her chaunge
and getteth force by ground.
¶ Smal with first dred, then large
she growes, & lifts her in ꝑ aire
Thus to Iones seat through cloudes
& skies, she blasting doth repaire.

And as this good Duke Frederick
was one of al the princes of our time
Prayse of that loued best quiet & common tran-
Fridericke quillity, neither was auaricious, but
Duke of wyllyngly bent to referre al his coun
Saxony. sels to the common vtilitye of all the
world, as it is easy to be coniected di-
uers waies: so he neither encouraged
nor fauoured Luther, but often repre
sented semblant of heauines and sor-
row, whych he bare in hys hart, fea-
ryng greater dissencions.

But as he was wyse, and followed
not onelye prophane iudgementes,
whych cõmaund the tender springes
of al chaunges to be sodeinly oppres-
sed: so takyng in counsayl the diuine
rule, and wel deliberating therupon
whyche enioyneth obedience to the
Gospell, and forbyddeth to resist the

tryed

tryed truth, and termeth it a blasphemy, horribly cõdempned of God, partinaciously to repugne the truth. He dyd that many wyse and godly wold haue done, he obeyed God, leauyng vnto hym hys diuine power, he redde diligently that that was writen, and he would not abolysh, that he iudged to be sincere and true.

I know very wel he made inquisicion often tymes, what wer the wise and learned mẽs opinions touchyng these thinges. I knowe he gently besought Erasmus (in that assemblye whych Themperour Charles the fift made, in the City of Colein after his Coronacion) freely to tell hym hys opinion, if Luther had erred in those differences, wherof he principally entreateth. Then Erasmus sayde, that Luthers opinion was good: but that he desired moderacion of style in him. Wherof Duke Frederick wrot after greuously to Luther, exhortyng hym to temper the vehemency of his style.

Erasmus approueth Luthers doctrine.

It is also apparẽt, that Luther promised ỹ Cardinal Caietanus to kepe silence, prouided also his aduersaries would do the lyke. Whereby we may

gather, that at that time he determined not to sturre any newe debates, but rather coueted the cõmon quiet, and that he was prouoked by litle & lytle to other matters, throughe the excitacion of vnlearned writers.

Declaracion of the principall poyntes of Religion.

Then followed disputacions of differẽce betwixt diuine & humain law, of the horrible prophanacion of ỹ supper of our Lord, in selling & applieng the same for other purposes. Here he was forced to expres the cause of the sacrifice, & to declare the vse of the sacramentes. Now the godly & faithful Christians, closed in Monasteries, vnderstanding Images ought to be eschewed, began to abandõ ỹ wretched thraldom, in which thei wer deteined

Now Luther, ỹ plainlier to expres the doctrine of repentaunce, of remission of syns, of faith, & of indulgẽces, he added these matters: The differẽce of diuine & humain lawes, ỹ doctrine of the vse of our Lords supper, of baptisme & of vowes, and these were hys principal conflictes. As touching the question of the Romain Bishops power, Eccius was ỹ author thereof, & for none other respect, thẽ to inflame the fyry wrath of the Pope & Princes

againſt Luther. The ſimbole of ỹ Apoſtles, ỹ ſame of Nice & Athanaſius hs conſerued in their integrity. Further he declareth in diuers his wo2ks ſufficiently, what innouaciõ is to be required in ỹ ceremonies & tradiciõs of mẽ, & wherfo2e they ought to be altered. And what fourme of doctrine & adminiſtracion of the ſacraments he required & app2oued, it is apparẽt by the confeſſiõ the Electo2 John Duke of Saxony, & P2ince Phillip Landgraue of Heſſia p2eſented to thempe2o2 Charles the. v. in the yere 1530. in ths aſſembly at Auſburg. It is manifeſt alſo by ỹ cerimonies of ỹ Church in this City, & the doctrine ỹ is p2eached in our Church, the ſõme wherof is fully comp2iſed in this confeſſion: I alledge this ỹ the godly may conſider not onely what erro2s he hath co2rected & rep2oued, & what images he hath defaced & aboliſhed: but alſo thei may vnderſtand he hath cõp2ehended ỹ hole doctrine neceſſary fo2 ỹ church he hath ſet ỹ ceremonies in they2 purity, & geuen examples to the faithful to repurge & refo2me the Churches, & it is neceſſary fo2 poſterity to knowe what Luther hath app2oued.

Who were in cause ỳ ceremonies wer chaunged.

I wyl not here commemorate, who were the first ỳ published both partes of the Supper of our Lord, who fyrst omitted the priuate Masses, & where fyrst the Monasteries were abandoned. For Luther hath disputed verye lytle of these before ỳ assembly which was made in the Towne of Uangions, in the yeare 1521. he chaunged not the ceremonies, but in his absēce Carolostadius and other altered thē. Then Luther returning (after that Carolostadius had deuised & done certain thinges, rather to brede mutiny then otherwyse) manifested by euidēt testimonies, published abroade touchyng his opinion, what he approued and what he myslyked.

Wormes.

Thaunges are daungerous.

We know that politike men euermore, detested all chaunges, and we must confesse, ther ensueth some euil of dissencions, yea trulye moued for ryght good causes in thys horryble confusion of humayne lyfe, and yet it is our duty euermore in the Church, to aduaunce Gods ordinaunce aboue humayne constitucions. The eternal father pronounced thys voyce of hys sonne: This is my welbeloued sonne

heare

heare hym. And menaceth eternall wrath to al blaſphemers, that is ſuch as endeuour to aboliſhe the manifeſt verity. And therefore Luther dyd as behoued a Chriſtian faithfully to do, conſidering he was an Inſtructor of the Church of God. It was hys office (I ſay) to repreheb pernicious errors whych Epicures rable, wyth a monſtrous impudencye heaped one vpon an other, and it was expedient hys Auditors diſſented not from hys opinion, ſynce he taught purely. Wherfore if alteracion be hatefull, and many perils growe of diſſention, as we certaynly ſee manye, whereof we be ryght ſory: they are in fault partlye that ſpread abroade theſe errors, and partly that wyth diuelyſhe diſdayne preſently mayntayne them.

I do not recite this onely to defend Luther & hys Auditors, but alſo that the faythful ſpirites may cõſider now and in tyme to come, what is the gouernaũce of the true Church of God, and what it hath alwayes bene, how God hath gathered to hym ſelfe one eternal Churche, by the voyce of the Goſpel, of thys maſſe of ſinne, that is to ſay,

The gouernaunce of ỹ Church.

to say, of the huge heape of humayne ordures, among whō the Gospel shyneth as a sparke amyd the darke. As in the tyme of the Phariseis Zacharye, Elizabeth, Mary, and many other reuerenced & obserued the true doctrine: So haue manye preceeded vs, who purely inuocated God, some vnderstanding more clearely, then some the doctrine of the gospel. Such a one was the old man, of whom I wrote, that often tymes comforted Luther, when his astoneinges assayled hym, & after a sorte declared vnto hym the doctrine of the fayth. And that God may preserue henceforth the lyght of his Gospell, shinyng in many: let vs pray with feruent affection, as Esay prayeth for hys Hearers: Seale the law in my Disciples. Further, thys aduertisement sheweth playne, that coloured superstitions are not permanent, but abolished by God, and sythe thys is the cause of chaunges, we ought diligentlye to endeuour, that errours be not taught ne preached in the Churche.

But I returne to Luther. Euen as at the begynnyng he entred in thys mat-

matter, wout any particular cupidiy: so thoughe he was of a firy nature, & subiect to wrath, yet he alwayes remembred his office, onely cõtendyng in his teaching, & prohibited warres to be attempted, and distingued wisely offices, wherin was any differece, to say: the Bishop feedyng the flocke of God, and the Magistrates that by authority of the sword committed vn to them, repres a certayne multitude of people subiect vnto them.

Prudence to discerne offices.

Wherefore when Sathan contendeth by scandales to dysslipate the Churche of God, and contumeliously enrage agaynst hym, and delyghteth to doo euyll, and reioyceth to behold vs wallowe in the puddle of errour and blyndnes, smylyng at oure destruction, he spendeth oyle and toil to enflame and sturre vp myscheuous instrumentes, and mutining spirites to sowe sedicion, as Monetarius and hys lyke. Luther repelled boldlye these rages, and not onely adorned, but also corroborated the dygnitye and bandes of politicke order and ciuill gouernement.

Monetarius sedicions.

Ther-

Therfore whē I cōsider in my mind how many worthy men haue bene in the church, that in this erred, & were abused: I beleue assuredly ỹ Luthers hart was not onely gouerned by humayn diligence, but with a heauenly light, cōsidering how constantly he abode wythin the limites of hys office.

He held not onely in contempt the seditious Doctours of that tyme, as Monetarius and the Anabaptistes: but also these horned Bysshoppes of Rome, who arrogantly & impudently by theyr deuised decrees affirmed, that Saynt Peter had not the charge alone to teache the Gospell, but also to gouerne common weales, and exercise ciuil iurisdiction.

Moreouer he exhorted euery man to render vnto God that appertayned vnto God, and to Cesar that belonged to Cesar, to say that al should serue God, wyth true repentaunce, knowledge and propagacion of hys true doctrine, inuocacion & workes, wrought wyth a pure cōscience. And as touchyng ciuil pollecy, that euery one should obey the Maiestcates, vnder whō he lyued in al ciuil dutyes, &

rent-

reuerences for Gods cause. And certenly Luther was such a one, he gaue vnto God, that belonged vnto God, he taught God, he inuocated God, & had other vertues necessary for a mā that pleaseth God. Further, in politike conuersation he constantlye auoyded al seditious counsels. I iudge these vertues to be so excellent ornamentes, as greater and more deuine cānot be required in thys mortal life.

And al be it that the vertue of thys man is worthy commendacion, & the rather for that he vsed the gyftes of God in all reuerence: yet our duty is to render condigne thanks vnto God that by him he hath giuē vs the light of the Gospel, and to conserue and enlarge the remembraunce of hys doctrine. I weye litle the braid & sclaunder of the Epicures and Hipocrites, who scoffe and condempne the manifest truth. But I stay wholy here vpon, that the vniuersal Churche, hath consented perpetuallye to thys very doctrine, which is preached in our Church, where vnto we must frame our lyfe and deuocion conformable. And I beleue ỹ this is the doctrine, wher-

Assurance of the doctrine of the Gospell.

wherof the sonne of God speaketh: If any loue me, he wyll keepe my commaundementes, and my father wyll loue him, and we wyll come to hym, and plant our dwelling with hym. I speake of the somme of the doctrine, as it is vnderstãded, and erplaned in our Churches, by the faithfull & learned Ministers. For al be it that some one often times erpoundeth the same more aptly and elegantly then some other: yet as touching the effect, the learned and faithful doo agree in all poyntes.

Four chaũges since ỹ Apostles.

Then weying & perpending with my selfe long tyme the doctrine that hath bene of al tymes, it semeth vnto me that since the Apostles there haue bene foure notable alteracions after the first purity of ỹ Gospel. Origene had his tyme. Al be it there wer some of a sound and sacred opinion as Methodius, who reproued the furies and dotages of Origene, yet he cõuerted the Gospell into Philosophye in the hartes of many that is to saye: he aduaunced this perswasion, that one meane discipline of reason deserueth remission of synnes, and that thys is

origm

that

that iustice, wherof is sayd: The iust shall lyue of his fayth. That age almost lost the whole difference of the Law and the Gospel, and forgat the wordes of ỹ Apostles. For they vnderstoode not the naturall signification of these wordes: Letter, Spirite, Iustice, Fayth. Now when the propriete of wordes was lost, whych be notes of the very thinges, it was necessary that other thinges should be contriued. Out of this seede sprang Pelagius error, which wandred largely abrod. And therfore al be it the Apostles had geuen vnto ỹ Church a pure doctrine, as cleare & salutiferous fountaines, yet Origene medled the same wyth muche ordure and impuritye.

Ignorãce of tyme marreth ỹ sentence.

Then to correct the errors of that tyme, or at the least some part of the. God raised S. Austen, who repurged in some part the fountaynes, and I doubt not if he were iudge of dissentions at this day, but he wold speake for vs, & defend our cause. Certenly, as concerning free remission, iustification by faith, the vse of the Sacramentes and indifferent thynges he consenteth wholy wyth vs.

S. Augustine restorer of the doctrine.

And

And albeit that in some places he ex-
pounded more eloquently and aptly
that he wyl say, than in some, yet yf
in readyng any do cary wyth them a
godly spirite and quycke vnderstan-
dyng, and al euil iudgement ceaseth,
they shall soone perceyue he is of our
opinion. And where as our aduersa-
ries sometime do cite sentences selec-
ted out of his bookes agaynst vs, and
wyth clamour prouoke vs to the aun
cient Fathers, they do it not for any
affection they beare vnto the truth
or antiquity, but maliciously to cloke
them wyth the authority of the aun-
cient fathers, in the presence of their
Idols, whych antiquity neuer knewe
of any these horned beastes & dombe
Idols, as we haue knowen in these
dayes.

Neuertheles it is certain, ther wer
seedes of superstition in the tyme of
the Fathers and auncient Doctors,
& therefore S. Austen ordeyned some
thyng of vowes, although he wrote
not therof so straungely as other: for
soth ỹ best some tymes shal be spotted
wyth the blemysh of the follyes that
reygne in theyr age. For as natu-
rally

rally we loue our Country, so fondly we fauour the present fashions, wher in we be trained & educated. And very wel alludeth Euripides to thys.

What customes we in tender youth
by Natures lore receaue:
The same we loue & lyke alwayes,
and lothe our lust to leaue.

But would to God, ỹ such as vaunt they follow S. Austen, wold alwaies represent one lyke opinion & myude, as S. Austen. Certaynly they would not clyppe and mutilate hys sentences, to serue their purpose.

And the lyght restored by S. Austēs workes, hath much profited posterity For Prosper, Marinus, Hugo, and some other lyke, that gouerned studies to S. Bernardes tyme, haue for the most part imitated the rule of S. Austen. And this whyle styl the regiment and rytches of the Bishops encreased, and therof ensued a more thē gigantal or monstrous raygne, prophane and ignoraunt men gouerned the Churche, among the whych certayne were instructed in sciences and

Depraua-
tion of E
clesiastical
ministers.

practises of the Romayne Courte, and some other exercised in pleadynges.

The begin ning of .2. sortes of Friars.

Then the orders of Dominicke and S. Fraunces Friers began, who beholding the excesse and ritches of the Byshops, & contempnyng their vngodly maners, determined to lyue in more modest order, or as I myght say to enclose them in the prisons of discipline, but first ignorannce encreased the superstitions. Then after, when they considered mens myndes wholy addicted to the study of ỹ ciuil lawes, for that pleading at Rome aduaũced many to great authority, & enrytched them: they endeuoured to reuoke men to the study of Diuinity, but they missed of their purpose, and theyr counsayl fayled them. Albert and his semblables that wer geuen to Aristotles doctrine, beganne to conuert the doctrine of the Churche into prophane Philosophy.

The Gospel turned into Philosophy.

And the fourth age, not onelye fylled with ordure the fountaines of the Gospell: but vomited poyson, to say: opinions manifestly approuyng all idolatries. Thomas Aquin, Scotus, and

and their lyke, haue brought in so manye labyrinthes & false opinions, that the godly & sound sort of deuines haue alway desired a more plain and purer kinde of doctrine.

Neither can we deny without great impudencye, but it was expedient to alter this kind of doctrine, when it is manyfest that such as employed theyr whole age in this maner of teaching, vnderstoode not the great part of the Sophistmes, in theyr Disputacions. Further it is playne Idolatry confirmed, when they teache the applicacions of sacrifice by woorke wrought, when they allowe the inuocation of Images, when they deny that synnes be freelye remitted by fayth, when of ceremonies they make a slaughter of consciences. Finally, there are many other horryble and pernicious deuisses, that when I thynke of theym, Lorde howe I tremble and quake of feare.

The impl eties of ỹ Scholasti- cal doctrin

Let vs render thankes vnto God, the eternall Father of our Lorde Jesus Christe, who hath pleased by the Ministerye of Diuine and godly Luther, too purifye the Euangelicall

Luther hath repurged ẏ doctrine.

fountaynes of all ordure and papistical infection, and restore sincere doctrine to the Church, wherof minding euermore, we maye conioyne our lamentable peticions, and with zelous affection besech God to cõfirme that he hath atchieued in vs, for hys holye Temples sake. This is thy voice and promise lyuing and iust God, eternal father of our Lord Jesus Christ, creator of al thinges, and of the Church: I wyll haue compassion on you, for my names sake. I wyll doo it for my selfe, yea truelye for my selfe, that I be not blasphemed. I beseche thee wardent affection, that for thy glory, & the glory of thy sonne Jesus Christ, thou wylt collect vnto thy selfe in the voyce of thy Gospell, among vs, one perpetual Churche, and that for the deare loue of thy Sonne oure Lorde Jesus Christ our mediator & intercessor thou wylt gouerne vs by thy holy Ghost, that we vnfainedly maye call vpon thee, and serue thee iustly. Rule also the studies of thy doctrine, gouerne and conserue the policies and discipline of the same, whych be the Nurces of thy Church & scholes. And

syth

sythe thou hast created mankind that thou mayest be knowen & inuocated of the same, and that for thys respect thou hast reuealed thy selfe by many cleare testimonies, permit not thys smal nomber and selected flocke (that professe thy sacred woord) to be defaced and ouercome. And the rather, for that thy sonne Jesus Christ readye to fight agaynst death, hath prayed in this maner for vs: Father, sanctifye them in verity, thy woord is veritye. We conioyne our prayer wyth the prayer of thys our holye Priest, & we make petition wyth hym, that thy doctrine may shine among mē, and that we may be directed by the same. We heard Luther euermore pray in thys wyse, and so praying, hys innocent Ghost peaceably was separated from the earthy corps, whē he had lyued almost three score and three yeares.

Such as succeded, haue diuers monumentes of hys doctrine & godlines He wrote certain instructing workes, wherein he compriſed a salutiferous and necessarye doctrine for men, teaching the sincere myndes penitence, the fruites of the same, the vse of the

The sōme of all that Luther taught.

Sacramentes, the difference betwyxt the Gospel and Philosophy, the dignity of politike order, finally the principall articles of the doctrine conducible to the Church. He composed certayne workes to reproue, wherin he refuteth diuers pernicious errours. He also deuised bookes of interpretacion, in which he wrote many enarracions and exposicions of the Prophetes and Apostels, and in this kind his very enemies cõfesse, he excelleth all other, whose workes are imprinted and published abrode.

Then al Christiãs & godly myndes conceyue what prayse he merited, but certainlye hys exposicion of the old & new Testament, with vtility and labour, is equiualent to al his workes. For in the same is so much perspicuitye, that it maye serue in steede of a Commentary, though it be red in the Germayne tonge. And yet this is not a naked Exposition, but it contayneth verye learned Annotacions and Argumentes of euerye parte. The whych both set foorthe the somme of heauenlye doctrine, and instructeth the Reader the sacred phrase, and

manner

manner of ſpeakynge in the Scriptures, that the godlye myndes maye receyue fyrme teſtimonies of the doctrine, oute of the verye fountaynes. Hys mynde was not to keepe vs occupyed in hys woorkes: but to guyde our Spirites to the verye ſprynges. Hys wyll was we ſhoulde heare God ſpeake, and that by hys woorde, true fayth and inuocacion myght be kyndeled in oure myndes, that GOD myght be ſincerely honoured and adored, and that manye myghte bee made Inheritours of the euerlaſting lyfe.

It behooueth vs thankefullye to accepte hys good wyll and great labours, and to imitate the ſame as our Patron, and by hym to learne to adorne the Churche, accordyng to oure power. For we muſt referre all oure lyfe, enterpriſes, and deliberacions, to twoo principal endes. Fyrſt, to illuſtrate the glorye of God. Secondly, to profite the Churche. As touchyng the fyrſt, Saynct Paule ſayth: Doo all thynges to the glorye of God. And of the ſeconde, it is ſayde in the hundred twenty and two Pſalme.

Pray that Ierusalem may prosper, and there followeth a syngular promyse added in thys versicle, that such as loue the Church, shal prosper and haue good successe. Let these heauenly commaundementes, and diuine bestes allure all men to learne the true doctrine of the Churche, to loue the faythful Ministers of the Gospel, and the true Teachers, and to employ theyr whole studye and diligence to augment the true doctrine, and mayntayne concord and vnity in the trewe Church.

(.˙.)

Martine Luthers declaracion of hys doctrine, before the Emperours Maiesty, Charles the fyrst, the Princes Electors, the Estates of the Empyre, in the iourney and assembly of Princes at Wormes.

(.˙.)

THE yere of our saluacion. 1521. about. 17. dayes after Passeouer, Martin Luther entred Wormes, beyng sent for by the Emperour Charles the fift of hys name, king of Hispaine & Archeduke of Austrich. &c. Who the firste yeare of his Empire, made the first assembly of Princes in this regal City. And wher as Martin Luther had published three yeres before, certayne new propositions, and such as before were neuer proponed, to be disputed in the Towne of Witteberg in Saxony, against the tiranny of the Pope (the which not wythstanding

standing were torne in peeces, condempned and burned by the Papists, and yet by no manyfest Scriptures, ne probable reason conuinced) the matter began to tende to tumult and mutiny, and yet Luther mayntained al this whyle opēly his cause against the Clergye. Whereupon it seemed good according to the sollicitacion of the Romayne Legates, that Luther shoulde be called, assigning vnto hym an Herauld of Armes, wyth letter of safe cōduct by the Emperour & Princes. Being sent for, he came, and addressed hym to the Knyghtes of the Rhodes place, where he was lodged, wel entertained, and visited of many Earles, Barons, Knights of thorder Gentlemen, Priestes & the Cōmonty who frequēted his lodging til night.

Luther is sent for to Wormes.

To conclude, he came besides the expectacion of many, as wel aduersaries as other. For al be it he was sent for by the Emperours Messenger, & had letters of safe conduct: yet for that a fewe dayes before his accesse, hys bookes were condempned by publicke proclamacions, euery man beleued for thys preiudice he woulde not come,

come. And ẏ rather, for ẏ his friendes deliberated together in a nye Village called Oppenehim (where Luther was firste aduertised of these occurrentes) & many perswaded him not to submit himselfe to any daunger, considering these beginninges aunswered not the fayth of promyse made. Who, whē he had heard their whole perswasion & aduise, he answered in thys wyse: As touching me, synce I am sent for, I am resolued & certenly determined to enter Wormes, in the name of the Lord Jesus Christ: yea, although I knew ther were so many Deuils to resist me, as ther are tyles to couer the houses in Wormes.

Constancy in Luther.

The fourth day after his repayre a Gentleman, named Ulricke of Pappenhim, Lieutenant general of ẏ mē of Armes of the Empire, was cōmaūded by the Emperor before dynner, to repayre to Luther, & enioyne ẏ same at. 4. a clock in the after noone to appeare before themperial Maiesty, the Princes Electors, Dukes & other Estates of thempire, to vnderstand the cause of his appellation. Whereunto he willingly agreed as his duty was.

And

And after foure of the clocke, Ulrik Pappenhim, and Caspar Sturm the Emperours Herauldc (who conducted Martin Luther from Witteberg, to Wormes) came for Luther, and accompanied hym through the garden of the knightes of the Rhodes place, to the Earle Palatines palaice, and least the people shoulde molest hym, that throngeth in frequency on the direct way to the Emperous Palaice, he was led by secret stayres to ỳ place where he was appoynted to haue audience. Yet many, who perceiued the pretence, violently rushed in, and wer resisted to no purpose, many ascended the Galleries, because they desyred to behold Luther.

Luther is brought before the Emperor.

Thus standyng before the Emperial Maiestye, the Electors, Dukes, Earles, & all the Estates of the Empire, assembled there. He was first admonished by Ulricke of Pappenhim to keepe silence, til such tyme as he was interrogated. Thē the Embassadour of the Empire named John Ecke, the Byshop of Triers general official, wyth a loud and intelligible voice first in Latine, then in Dutche, according

ding

dyng to the Emperours commaunde ment, sayd and propone this sentece in maner as ensueth or lyke in effect.

Martin Luther, the sacred and invincible Emperial Maiesty, hath entoyned by the consent of al the estates of the holy Empire, that thou shouldest be appealed before the throne of hys Maiesty, to the end I might interrogate thee of these twoo poyntes. Fyrst, if thou confessest these bookes here (for he shewed a heape of Luthers bookes, wrytten in the Latine and Dutche tonges) and which are in all places borne, intituled wyth thy name, be thyne, & thou doest affirme them to be thyne or no? Secondly, yf thou wylt recant and revoke them, and all that is contayned in them, or rather meanest to stande to that thou hast wrytten. Interrogacion.

Then before Luther prepared to aunswer, Maister Jerome Schurffe, appoynted Luthers Aduocate, exclamed: let the titles of the bokes be red. Forthwith the Official of Triers named certen of the bokes, & those principally whych were imprinted at Basile, among the whych he nominated Jerome Schurffe.

hys

his Cõmentaries in the Psalter, hys booke of good workes, his Commentary vpon the Lordes praier, & diuers other, which were not contencious.

Luthers aunswer.

After this Luther aunswered thus in Latin & in Dutche: Two thynges are proponed vnto me by the Emperial Maiesty. First, if I wyl auow for myne, al those bookes that beare my name. Secondly, if I wyl mayntaine or reuoke any thyng that hitherto I haue deuised and published. Wherunto I wyll aunswere as briefely as I canne.

In the first, I can do none other thē recognise those bookes to be myne, which lastly wer named, & certaynly I wil neuer recant any clause therof. In the secōd, to declare if I wil wholy defend or cal backe any thing comprised in them. For as much as there is question of faith, and the saluacion of the soule, and thys concerneth the word of God, whych is the greatest and moste excellent matter that can be in heauen or earth, and the whych dulye we oughte euermore to reuerence. Thys myght be accompted in me a precipitacion of iudgement, and

euen

euen so a most daungerous attempt, if I would pronounce any thing, before I better aduised. Considerynge I might recite something lesse then the matter importeth, and more then the truth requireth, if I dyd not premeditate that that I woulde speake. The which, twoo thynges would set before myne eyes this sentence of our Lord Jesus Christ, whereby is sayd: Who so euer shall denye me before men, I will deny hym before my Father. I requyre then for thys cause, and humblye beseche the Emperiall Maiestye, to graunt me libertye and leasure to deliberate, so that I maye satisfye the interrogacion made vnto me, wythoute preiudice of the woorde of God, and peryll of myne owne soule.

Whereupon the Princes beganne to deliberate. This done, the Officiall pronounced what was their resolucion, saying: All beit Martine Luther, thou hast sufficiently vnderstanded by the Emperours commaundement, the cause of thy appellacion, & therfore doest not deserue to haue opportunity geuen thee to determyne:

Yet

yet the Emperiall Maiestye of hys mere clemency, graũteth the one day to medytate for thyne aunswer, the whych to morrowe at thys instaunt houre thou shalt repaire to render before hym conditionally, thou doo not exhibite thyne opinion in wrytyng, but pronounce the same wyth lyuely voyce.

This done, Luther was led to hys lodging by the Heraulo, but herein I maye not be obliuious, that in the way going to the Emperour, & when he was in the assembly of Princes, he was exhorted of other to be courageous, and manly to demeane himselfe, and not to feare them that can kil the body, but not the soule: but rather to dread hym that is able to sende both booye and soule to euerlastyng fyre. Further, he was emboldened wyth thys sentence: When thou art before Kynges, thynke not what thou shalt speake, for it shall be geuen thee in that houre.

Luther is exhorted to be constant.

The next day after four of ỳ clock, the Heraulde came and brought Luther from hys lodgyng, to the Emperours Court, where he abode tyl syre

of

of the clocke, for that the princes wer occupied with graue consultacions; & biding there and beyng enuironned wyth a great nomber of people, and almost smothered for the preace that was ther. Then after, whē the princes were set, and Luther entred: the Official begā to speake in this maner

Yesterday at this houre, The emperi al Maiestye assigned thee to be here Martin Luther, for that thou hast affirmed those bookes, that we named yesterday, to be thyne. Further to the interrogacion by vs made, whether thou wouldest approue all that thou confessest in them, or abolishe & make voyde any part therof. Thou diddest require tyme of deliberacion, whych was graunted, & is now expired. All beit thou oughtest not to haue opportunity graunted to deliberate, considering it was notorious vnto thee, wherfore we accited thee. And as concerning the matter of faith, euery mā ought to be so prepared, that at all tymes when so euer he shal be required, he may geue certen and constant reason therof, and thou the rather so highly learned, & long tyme exercised

in Theology. Then go to, aunswere euen now to the Emperours demaūd, whose bounty thou hast proued in geuing thee leysure to perpend. Wylt thou now maintayne all thy bookes which thou hast acknowledged, or reuoke any part of them: or submit and yelde thy selfe? The Officiall made thys interrogacion in Latine and in Dutche.

Martin Luther aunswered in Latine and Dutche, in this wise, modestly and lowlye, and yet not wythout magnanimity, and Christian constācy, so as hys aduersaries would gladly haue had hym whusted, and abased hys courage, but yet more earnestlye they desyred hys reuocation, and certaine of them perswaded euen so, for as muche as he obtayned leysure to deliberate.

Thys aunswer was thus.

I Emperour, and my most magnificent Lord, and you most excellent Princes, and my most clement Lordes, I appeare before you here at the houre prescribed vnto me

me yesterday: yelding the obedience that I owe, humblye beseechinge, for Goddes mercye your most renowmed Maiestye, and your Graces and Honours wyll minister vnto me this curtesye, to attende thys cause benignelye, whyche is the cause (as I trust) of Iustice and Veritye.

And yf by ignorannce I haue not geuen vnto euery of you your iust titles, or if I haue not obserued the ceremonies and countenances of the Court, offendyng agaynste them: it maye please ye to pardon me of your benignities. As one that onelye hath frequented Cloisters, and not courtly ciuilities. Neyther can I geue other testimony of my selfe, but that I haue instructed and written in such simplicity of mynde, as onely I haue esteemed the glorye of God, and the institution of the faythful Christians in all sincerity of doctrine.

Most magnificent Emperour, and you most noble Princes, my moste gracious Lordes, beyng yesterday interrogated of these twoo Articles objected by your most excellent Maiesty

Luther geueth accompt of hys faythe before the

selues ordayne by proper lawes, as in the Distinct. 9. and. 25. q. 1. and. 2. that the Popes lawes repugnant to the doctrine of the Gospel, and the opinions of the auncient Fathers, be iudged erronious and reprobate.

If then I shall reuoke these, I can doo none other but augment force to theyr tyranny, & not onely open windowes, but wyde gates, to such an infernal impiety, the whych will extend more wyde, and wyth more libertye, then yet she durst. And by the testimony of this my Retractation, theyr insolent and malicious kingdome shall be made most licencious, and lesse subiect to punishment, most intollerable to the common people, and yet confyrmed and established, specially if thys be bruted, that I Luther haue done thys by the authoritye of your moste excellent Maiestye, and the sacred Romaine Empire. Oh Lorde, what a couer or shadowe shall I be then to cloke theyr naughtynes and tyrannye.

The rest or third sort of my bookes are suche, as I haue wrytten agaynst some priuate, and some (as thei terme them

them) syngular parsons, to saye, agaynst such as wyth toothe and nayle laboured to protect the Romyshe tyrannye, and deface true Religion, wheych I haue taught and professed. As touchyng these, I playnelye confesse I haue beene more vehement, then my Religion and profession required. For I make my self no saint, and I dispute not of my lyfe, but of the doctrine of Christ.

And these I can not wythout preiudice call backe for by thys Recantacion, it wyll come to passe, that tyranny and impiety shal raygne, supported by my meanes, and exercyse cruelnesse agaynste Goddes people, more violentlye and raginglye, then before.

Neuertheles, for that I am a man, and not God, I can none otherwyse enterpryse to defend my bookes, then my verye Lorde Jesus Christe hath ayded hys doctrine. Who beyng examined of hys doctrine before Annas, and hauyng receyued a buffet of the Minister, sayde: If I haue spoken euyll, beare wytnesse of euyll. He requireth to be instructed if he haue erred.

If the lord (who was assured he could not erre) refused not to haue testimony geuen against his doctrine, yea of a most vyle seruaunt: how muche the more I that am but vyle corruption, and can doo nothyng but erre, ought earnestly to entreate and attende, yf any wyll beare wytnes agaynste my doctrine.

Therefore I requyre for Gods mercy, your most excellent Maiesty, your Graces, and right honourable Lordshyps, or what so euer he be of hyghe or low degree beare wytnes, if ye can proue I haue erred, or if ye surpasse me in the knowledge of the prophets and Apostles writings, cõuince mine errours, and I wyl be most ready (yf I be so instructed) to reuoke any maner of erroz. Yea & the fyrst that shall cõsume my bokes with flaming fyre.

I suppose by these it is apparent, that I haue perpended, & wel weyed, the perils and daũgers, or the diuers opinions and dissentions that haue rysen and growen throughoute the whole worlde, by reason of my doctrine, of whych I was vehemently & rebukefully admonished. As touching my

my selfe, I conceiue no greater delectacion in any thing, then when I behold discordes and dissencions, resuscitated for the word of God. For such is the course and issue of the Gospell, Jesus Christ saith: I cam not to send peace, but a sword. I came to set man at variaunce against his Father.

And further, we must thynke that our God is marueilous and terrybie in hys counsels, least perhaps ỳ that we endeuour with earnest study to atchieue & bryng to perfection (if we begyn, after we haue condempned the word of God) that same turne not to a huge sea of euyl, and (wherof we had neede to be prouident) least the Empire of thys younge and bounteous Prince Charles (in whom next after God, we all conceiue singular hope) be lamentable, vnfortunate, and myserably begonne.

I could exemplify this with authorities of the Scriptures more effectually, as by Pharao, the kyng of Babilon, and the Kinges of Israel, who then most eclipsed the bright Sunne of theyr glorye, & procured their own ruine, when by sage counsels they attempted

tempted to pacify and establishe theyr gouernments and Realmes. It is he that entrappeth the wyly in their wylines, and subuerteth mountaynes, ere they feele hys myght. Wherefore feare is the woorke of God.

I speake not thys, supposyng that so politicke and prudent heades haue neede of my doctrine or admonicion: but because I would not omit to profit my countrey, and offer my dutye of seruice that may tend to the aduaūcement of the same. And thus I humbly commend me to your most excellent Maiesty, & your honorable Lordships, beseechyng I may not incurre your displeasures, neither be contemned of you, thoughe the pursute of my aduersaries. I haue sayd.

Luther solicited agayne to submyt hym selfe.

These woordes pronounced the Emperours Embassadour, who made semblant of good wyll to checke Luther: sayde that Luther had not aunswered to any purpose, neither it behoued hym to cal in question, thinges in tyme past condempned and defined by generall Councels. And therfore they required of hym a playne and no crooked aunswer, whether he

would

would reuoke or no.

Then Luther aunswered: Consi-
dering that your soueraigne Maiestie
and your Honours require a playne
aunswer, I wyll geue the same, ney-
ther crooked ne contumelious in this
maner: that if I be not conuinced by
testimonies of the scriptures, and by
probable reason (for I beleue not the
Pope, neither generall Councels) be
ouercome in the scriptures alledged
by me, and the certitude therof is not
found in the word of God, I will not,
nor I may not reuoke any manner of
thing, considering it is not godlye ne
lefull to doo anye thing agayn I con-
science. Here vpon I rest, I knowe
not what els I should say. God helpe
me. So be it.

Luthers absolute aunswer.

The Princes consulted together vp-
on this aunswere geuen by Luther.
And when they had diligently exami-
ned the same, the Official of Triers
Embassadour of the Empyre, began
to repel hym thus.

Martin, thou hast more immodestly
aunswered, then besemed thy person, &
also euyl to purpose. Thou deuidest
thy bokes in thre sortes, in such order
that

that al that thou hast said, maketh no thing to the interrogacion proponed. And therfore if thou haddest reuoked those, wherein the greatest part of thyne errours is contemed: the Emperial Maiesty, and the natural bounty of other woulde not haue suffered the rest that be sounde, to be persecuted wyth fire. But thou resuscitatest and bryngest to lyght, al that the generall councel of Constance hath condempned, the whych was assembled of al the nacion of Germany, & requirest to be conuinced with scriptures, wherin thou errest greatly. For what anayleth it to renue disputacion of thinges so long tyme past condempned by the Church and Councels, vnles it shoulde be necessarye to geue a reason to euery man of euery thyng. That if all suche as impugne, that which was decreed by the Churche, and Councels may once get thys aduauntage, to be conuicted by the scriptures, we shall haue nothyng certain and established in Christendome.

And this is the cause wherfore the Emperial Maiesty requireth of thee a symple aunswer, either a negatiue,

or

or an affirmatiue, if thou wilt defend al thy woorkes as Christian, or no?

Then Luther besought the Emperial Maiesty not to cõpell him to yeld against his conscience, cõfirmed with the holy scriptures, without manifest argumentes, alledged by hys aduersaries, & declared his answer was not crooked, but symple, and direct, & further he had not to say, then he aduertised before, that if his enemies could not extricate wyth sufficient argumentes hys conscience occupyed (as they sayd) with errours, he was not able to ryd hym self out of the snares wherin he was entangled. And wher as the general Councels haue ordeyned certain thynges, those therefore not to be tru, for that thei haue erred, & often tymes gaynsayd them selues, & for thys cause the enemyes argument was of no solidity. Further, he was able to proone, and would constantly stand to the tryall the Councels had erred, and it was not meete for hym to reuoke and dysanull that which is manifest, and diligently set forth in the Scriptnre.

Wherunto the Offical aunswered simplye

simply to purpose, and said: No man could prove the Councell had erred, but Luther alledged he could, & promysed to proue. And now nyght approching, the Lordes rose and departed. And after Luther had taken hys leaue of the Emperour, diuers Spaniards scorned & scoffed the holy man in his way to his lodging, hallowing & hoopyng after hym a long whyle.

The Fridaye following after, the Princes Electours, Dukes, & other Estates, were assembled: the Emperour sent to al them that were deputed Counsellors, one letter, containyng thys that foloweth: Our Predecessors, who truely were Christian Princes, wer obedient to the Romish Church, which Martine Luther presently impugneth. And for as muche as he is not determined to call backe his errors in any one point, we cānot without great infamye and stayne of honor degenerate from the examples of our Elders, but wyl maintayn the auncient fayth, and geue ayde to the sea of Rome. And further, we be resolued to pursue Martin Luther and his adherentes by excommuncacions

The Emperors aunswer aynst Luther.

and

and by other meanes that may be deuised to extinguish his doctrine. Neuertheles, we wyll not violate our fayth, which we haue promised him, but meane to geue order for hys safe returne to the place whence he came.

The Princes Electors, Dukes and ỳ other Estates of the Empire, sat & cõsulted vpon this sentence, Friday all the after noons, and Saturdaye the whole day, so that Luther yet had no aunswer of the Emperour.

During this tyme diuers Princes, Earles, Barons, Knyghtes of the order, Gentlemen, Priestes, Monkes with other the Laitye and common sort visited hym. All these were present at all houres in the Emperours court, and could not be satisfied with the sight of hym. Also ther were byls set vp one against Luther, & the other as it semed wt̃ him. Notwithstanding many supposed, & especiallye such as wel conceiued the matter, ỳ this was subtilly done by hys enemies, ỳ therby occasiõ might be offred to infringe the safeconduct giuen him, the which the Romayne Embassadours with al sedulity, endeuoured to bring to passe

The

The monday folowing, before supper, the Archbyshop of Triers aduertised Luther, that on wedensday nert he should appeare before him at syre of the clocke before Dynner, & assigned hym the place. On Saint Georges day, the Archbishoppe of Triers great Vicar, about Supper tyme cam to Luther, by the commaundement of hys Prynce, sygnifieng that at the houre and place prescribed, he muste the morrow after haue accesse to hys Mayster.

The morrow after S. Georges day Luther obeying the Archbishops commaundement, entred his palaice, beyng accompanied thyther wyth hys said great Vicar, and one of the Emperours Heraulides, and such as cam in hys companye out of Saronye to Wormes, wt other his chiefe friends where as Doctor Moeus, the Marques of Bades Chaplein began to declare and protest, in the presence of the Archbishop of Triers, Joachyme Marques of Brandeburge, George Duke of Saxony, the Bysshoppes of Aulburg & Brandeburge, the Earle George, John Bock of Strasburge,

Declarations made to Luther to seduce hym.

Werdeheymer & Peutinger Doctors, that Luther was not called to be conferred with, as of a different or disputacion, but onelye that the Princes had procured licence of themperors Maiesty, through Christian charity, to haue liberty graunted vnto the, to exhort Luther benignely & brotherly.

He said further, that albeit the Coũcels had ordeyned diuers thinges, yet they had not determined contrarye matters. And albeit they had greatly erred, yet their authoritye was not therfore abased, or at the least not so erred, that it was lawfull for euerye man to impugne their opinions. Further, he alledged certayne thinges of Zacheus & the Centurion, of the decrees and tradicions of men, & of the ceremonies ordeined, affirmyng that al these were established to repres the vices, according to the quality & reuolucion of tymes, and that the Church could not be destitute of humayn constitucions. Further, that the tree is knowen by the fruit, the lawes haue much profited, and S. Martin, Saint Nicholas, and many other Saynts haue assisted the Councels.

Moreouer that Luthers bokes wold brede great tumult, & incredible troubles, & that he abused the cõmon sort wyth hys booke of Christian liberty encouraging them to shake of theyr yoke, and to confirme in them a disobedience. That presently the worlde was at an other stay, the when ỳ beleuers wer al of one hart & soule, & therfore it was expedient to haue lawes.

Thys was worthye consideracion, that albeit he had wrytte many good thynges, and doutles wyth a goodly spirit, as of Triple Justice and other: yet now the deuil attempted by wyly meanes, that al hys workes for euer more should be cõdempned, and that by these hys last workes it is easye to knowe the tree by the fruite, and not by the blossome.

Here he added somethynge of the noone Dyuell, of the Spirite commynge in the darke, and of the fliyng arrowe. All hys Oracion was exhortatorye, full of common places of Rethoricke, of honesty, of vtility, of lawes, of the daungers of conscience, and of the common and particular healthe, repeatyng oft thys sentence

tence

tence in the Proeme, myddle, and Epiloge of hys Oration. That thys admonicion was geuen hym of a singular good wyl and great clemency. In the shutting vp of hys Oracion, he added menacinges, saying: that yf he would abyde in hys purposed entent, the Emperour would procede further & exterminate hym the Empire, perswadyng hym deliberatlye to ponder and aduise these and other thynges.

Martine Luther aunswered: Most noble Princes, & my moste gracious Lordes, I render most humble thankes for your benignities and syngular good wylles, whence proceedeth thys admonicion. For I knowe my selfe to be so base, as by no meanes I can deserue admonicion of so great Princes.

Then he frankely pronounced, he had not reproued all Councels, but onely the Councel of Constance, and for this principal cause, that the same condempned the word of God, whych appeared in the condempnacion of thys Article proponed, by Iohn Husse. The Churche of Christ is the Communion of the Predestinate.

The councel of Constance condempned the woorde of God.

It is euident the Councel of Constãce abolished thys article, & consequently thys article of our faith: I beleue the holy Church vniuersall. And that he was ready to spend lyfe and bloud, so he were not compelled to call backe the manyfest word of God, for in defence therof, we ought rather to obey God then men.

And that in thys he coulde not auoyde the scandale of fayth, for there is two scandales or offences, to saye,

Scandale of Fayth & Charity.

of Charity & of Fayth. The scandale of Charity consisteth in maners & in lyfe. The scandale of Fayth or doctrine resteth in the word of God, & as touching thys last, he could escape it no maner of wayes, for it laye not in his power to make Christ not ỳ stone of scandale. If Christes shepe wer fed wyth pure pasture of the Gospell. If the fayth of Christ wer sincerely preached, & if ther were any good & Ecclesiastical Maiestrates, who duly executed their office: we should not nede to charge the Church with mens traditiõs. Further he knew wel we ought to obey the Maiestrates & higher powers, how vniustly & peruersli so euer they

they lyued. We ought also to geue place to our iudgmēt, al which he had taught in al hys workes, adding further, he was ready to obey them in al pointes, so that they inforced him not to deny the woord of God.

Then Luther was byd stand aside, and the Princes consulted what aunswer thei might geue him. This done they called him into a Parlour, wher as the Doctor of Bade repeated hys former matters, admonishyng Luther to submyt hys writinges to the Emperour and Empires iudgement.

Luther aunswered humbly and modestly, he coulde not, neyther woulde permit that men should say he would shunne the iudgement of the Emperour, Princes, & supreme Estates of the Empyre, weying so slenderlye their examinacion, that he was contented to suffer his writings most diligently to be read ouer, considered & iudged of the simplest, so ỹ this were done, with the authority of the woord of God, & holy scripture. And that the woord of God made so much for hym, and was so manyfest vnto hym, that he woulde not geue place, vnles they

taught sound doctrine, then the word of God. And ſ S. Auſten wryteth, he had learned to geue this honor onely to thoſe bookes, which are called Canonicall, that he beleued them to be true. And as touching the other Doctors, albeit in holynes and excellency of learning, they paſſed, he would not credit them, vnles they pronounced truth. Further, that Sayncte Paule had wrytten to the Theſſalonians, proue all thinges, folow that is good. And to the Galathians: although an Aungel ſhould deſcend from heauen, if he preach otherwyſe, let him be accurſed, and therfore not worthy to be beleued. Finally he meekly beſought them not to vrge his conſcience, faſtened with the bandes of the woorde of God and holy ſcripture, to deny that ſame excellent word. And thus he cõmended hys cauſe and hym ſelfe to them, and ſpecially to the Emperors Maieſtye, requiring their helpe, he myghte not be compelled to do anye thyng in thys matter agaynſte hys conſcience. And otherwyſe he would ſubmyt hym ſelfe in all cauſes moſt obedientlye.

The word of god onely true.

And

And answering thus, Joachime Electo⁹, Marques of Brandeburge, demaunded if he had sayd he would not yelde, vnles he were conuinced wyth the scripture Yea truelye ryght noble Lo⁹d (quoth Luther) o⁹ els by auncient and euident reasons.

Thus the assemble brake, and the Princes repayred to the Emperours court. The Archbishop of Triers abode, accompanied with hys Official Iohn Ecke, & Cochleus, & cõmaũded Luther to come into hys chamber, Ierome Schurff, & Nicholas Amsdo⁹ff assisted to mayntaine Luthers cause. Then the Official began to frame an argument like a Sophist & Canonist, defending the Popes cause: That fo⁹ the most part at al tymes holy scriptures haue engend⁹ed erro⁹s, as the same of Heluidius the Arian, out of that place in the Gospel, where is exp⁹essed, Ioseph knew not his wyfe til she was deliuered of her fy⁹st chylde. Further, he grew to ouerth⁹ow thys p⁹oposiciõ, that the Catholik Church is the Cõmunion of Sayntes, p⁹esuming also of Cocle to make wheat, & of bodily excremẽts to cõpact mẽbers.

False ar
gumentes
fo⁹ ỹ Pope

Martin Luther & Jerome Schurffe repzoued these folyes, & other vaine and ridiculous matters, whych Ecke brought forth but modestli, as things not seruing to the purpose. Somtyme Cochleus would entermesle his murmuring chattes, and laboured to perswade Luther, to desist from hys purpose, & vtterly to refraine thencefozth to wryte oz teach, & so they departed.

About euening, the Archbyshop of Triers, aduertised Luther by Ambsdorff, the Emperours promise made vnto him, was prolonged two daies, & in the meane season he would conferre wyth him the nert daye, and foz that cause he woulde sende Doctour Peutinger & the Doctoz of Bade the mozrow after to hym, and he himselfe would also talke with hym.

The Friday then that was Saynt Markes day, Peutinger, & the Doctoz of Bade trauailed in the fozenone to perswade Luther simply and absolutely to submit the iudgement of his wzitinges to Themperoz & Empire. He aunswered he would do & submyt any thing they woulde haue hym, so they grounded with the authozitye of holy

holy scripture, otherwyse he woulde not consent to do any thing. For god sayd by his Prophet (saith he:) Truste ye not in Princes, nor in the children of men, in whom there is no health. Also, cursed be he that trusteth in mē And seyng them vrge him more vehemently, he aunswered: We ought to submit no more to the iudgement of men, then the word of God doth. So they departed, and prayed hym to aduise for better aunswer, and said they would returne after Dynner.

After Dynner they returned, exhorting as before, but in vayne. They prayed him at the least he would submit his writyng to the iudgement of the next generall Councel. Luther agreed therunto, but wyth this condicion, that they them selues shoulde present ỳ Articles collected out of his bookes to be submitted to the Councel, in this maner, notwythstandyng that the sentence awarded by the cou cel, should be authorised by the scripture, and proue the contrary wyth the testimonies of the same.

Then leauing Luther, they departed and reported to the Archbishop of

Triers

Triers that he had promised to submyt hys wrytings in certayn articles to the next Coũcel, and in the meane space he would kepe silence, whyche Luther neuer thought, who neyther wyth admonicions, ne yet menaces could be induced to denye or submyt hys bookes to the iudgements of me, he had so fortified them with cleare & manifest authorities of the scripture, vnlesse they coulde proove by sacred Scripture and apparent reasons he had erred.

It chaunced then by ỹ special grace of god, that the Archbishop of Triers sent for Luther, resolued presently to heare hym. And when he perceiued otherwise then Peutinger, & the Doctor of Bade had tolde hym, he affirmed that Luther should not haue reuoked for a great deale, that he had sayd, vnles he had heard him speake, but that straight he would haue gone to the Emperour, and declared what the Doctors had reported.

Familiar talke betwene the archbishop & Luther.

Then the Archbyshop treated and conferred wyth Luther very gently, fyrst remouyng such as wer present, as well of the iudgement of the Emperor

perour and Empire, as of the sentence of the next generall Councell. In this conference Luther concealed nothyng from the Archbishoppe, affirmyng it was daungerous to submyt a matter of so great importance to them, who after they had called hym vnder safe-conduct, attempting hym wyth newe commaundementes, condempned his opinion, and approued the Popes Bull.

Moreouer, the Archbyshop bedding a friend of hys drawe nygh, required Luther to declare what remedye myghte bee ministred to helpe thys. Luther aunswered: There was no better remedy, then suche as Gamaliel alledgeth in the fyfte Chapter of the Apostles, wytnes Saynte Luke, saying: If thys councel or this worke procede of men, it shall be dyssolued, but if it be of God, ye cannot dissolue it. And that the Emperour and the Estates of the Empyre myghte aduertyse the Pope that he knewe certaynelye yf thys hys enterpryse proceeded not of God, it woulde be abolished wythin three, yea wythin two yeares.

Counsele Gamaliel

The

The Archbishoppe enquired of hym what he would do, if certain articles wer taken out of his bookes to be submitted to the generall Councell. Luther aunswered: So that they be not those, which the councel of Constãce condempned. The Archbishop sayd I feare they wyll be the very same: but what then? Luther replied: I wyl not nor I cannot hold my peace of suche, for I am sure by their decrees the the woord of God was condempned. Therfore I wyl rather lose head and life, then abandon the manyfest word of my Lord God.

Luthers cõstancy.

Then the Archbishop, seing Luther would in no wyse submit the word of God to the iudgement of men, gently bad Luther farewell, who at that instant prayed ẏ Archbishop to entreate the Emperours Maiestye to graunt hym gracious leaue to depart. He answered: he would take order for hym, and speedelye aduertise the Emperours pleasure.

And within a smal whyle after, the Archbishops Offical, in the presence of the Emperours Secretarye, who was Maximilians Chauncelour, said

unto

vnto Luther in his lodging, by the cõ maundement of the Emperour: that synce he had bene admonished diuersly of the Emperial Maiesty, the Electors, Princes, & Estates of the Empire, and that notwythstandyng he would not return to vnity & concord, there remayned that Themperour as aduocate of the Catholike faith shuld procede further. And that it was the Emperours ordinaunce, he shoulde wythin. rr. dayes, returne securelys vnder safeconduct, and be safely garded to the place whence he came, so that in the meane whyle he stirred no commocion among the people in hys iorney, eyther in conference or Sermons.

Luther hauing vnderstanded thys, aunswered very modestlye & Chrystianly: Euen as it hath pleased God, so is it come to passe, the name of the Lorde be blessed. He sayd further, he thanked most humbly the Emperors Maiesty, & all the Princes & Estates of the Empire, that they had geuen to hym benigne & gracious audience, and graunted safeconduct to come & to returne. Finally he said: he desired

none

none other in them, then a reformacion, accordyng to the sacred woorde of God, and consonancy of holy scriptures, whych effectuallye in hys hart he prayed. Otherwyse he was prest to suffer al accidentes for the Emperiall Maiesty, as lyfe and death, good fame and reproch, reseruing nothyng to hym selfe, but the onely woorde of God, whych he would constantly confesse, to the latter end, humbly recommendyng hym to the Emperours Maiestye, and to all the Princes, and other Estates of the sacred Empyre.

Luthers departure frō Worms.

The morrowe after whyche was the .xxvi. daye of Aprill after hee had taken hys leaue of suche as supported hym, and other hys beneuolent frendes, that often tymes visited hym, and broken hys fast, at ten of the clocke, he departed from Wormes accompanyed wyth suche, as repayred thyther wyth hym. The Emperours Herauldo Caspar Sturme followed and ouertooke hym at Oppenhim beyng commaunded by the Emperour to conduct hym safely home.

(.*.)

¶ The prayer which Martyne Luther was accustomed dayly to say.

Confyrme (O God) in vs that thou haste wrought, and perfect the woorke that thou haste begone in vs to thy glorye. So be it.

An intimacion, geuen by Philip Melancthon to hys Auditorye, at Witteberg. The yeare. 1546. Of the decease of Martyne Luther.

(.*.)

THE Scholers assembled to heare the Lecture of the Epistle to ỹ Romaynes, Phylip Melācthon recited publikly, thys that followeth, at nyne of the clocke before noone, aduertisyng he gaue thys informacion, by the counsayle of other Lordes, for that the Auditors vnderstandyng the erpresse truth (for so much as ỹ lords knew certainly Fame would blowe sclaunderous blastes euery where of the death of Luther) should not credit flying tales and false reportes.

My friendes, ye know that we haue enterprised to erpound Grammatically the Epistle to the Romaynes, in the which is contayned the true doctrine

trine of the Sonne of God, the which our Lord by hys singular grace hath reuealed vnto vs at thys present by the reuerend Father, & our dearely beloued Maister Martin Luther. Notwithstanding we haue receiued heauy newes, which haue so augmented my dolour, that I am in dout if I mai continue hencefoorth in scholasticall profession, and exercise of teachyng. The cause wherefore I commemorate thys thinge, is for that I am so aduised by other Lordes, that ye may vnderstand the true sequele of th'ngs least your selues blase abroade vayne tales of this fatal chaūce, or geue credit to other fables, which cōmonly ar accustomed to be spred euery where.

Wedensday last past, the. 17. daye of February, Doctor Martin Luther syckned a litle before Supper, of hys accustomed malady, to say, the oppression of humors in the orifice or opening of his stomacke, wherof I remēber I haue sen him oft diseased in this place. Thys sickenes occupied him after Supper, with the which vehemētly contending, he required secesse into an nexte chamber, & there he rested

The syckenes of Luther.

on bed two houres, whiles the paines encreased, Doctor Jonas lying in his chamber, Luther awakened, & praied hym to ryse, and call vp Ambrose hys Childerns Schoolemaister, to make fyre in an other Chāber. In ỳ which beyng newly entred, Albert Earle of Mansfeld wyth hys wyfe and dyuers other (whose names in these letters for hast, were not expressed) at that instant came into hys Chamber. Finally, feelyng hys fatal houre to approch, before. ix. of the clock in the morning the .18. of Februarye, he commended him to God, wyth this deuout praier.

My heauenly father, eternal & mercyful God, thou hast manyfested vnto me thy deare Sonne our Lord Jesus Christe. I haue taught hym, I haue knowen hym, I loue hym as my life, my health, and my redemption, whō the wycked persecuted, maligned, and wyth iniury affected. Draw my soule to thee. After thys he sayde thys that ensueth, thryse.

I commende my Spirite into thy handes, thou hast redemed me God of truth. God so loued ỳ worlde, that he gaue his onelye Sonne, that all those that

that beleue in hym, shoulde haue lyfe euerlastyng. John. 3.

Hauyng repeated often tymes hys prayers, he was called to God, to the eternal Sabbothe, and perpetual ioyes, in the which he enioyeth the societye of the Father, the Sonne, and the holy Ghost, al the Prophets & Apostles. His disciples

Helas, the conductor and Chariot of Israel is dead, who hath gouerned the Churche in thys laste age of the worlde, for the doctrine of remission of synnes, and of the fayth of God, hath not beene comprehended by humayne wysedome, but God hath manifested the same by thys holye man, whom we haue sene raysed of God.

Let vs loue the memory of thys mā and the doctrine that he hath taught. Let vs learne to be modest & meeke. Let vs consider the wretched calamities, and marueilous chaunges y shal folow this myshap & doleful chaunce.

I beseche thee O Sonne of God, crucified for vs, & resuscitate Emanuel, gouerne, conserue & defend thy Churche.

Philip Melanchthons Oracion, made and recited for the Funeralles of the Reuerend man Martine Luther at Witteberge.

(.*.)

Albeit in thys common sorrow my voyce shalbe troubled with dolour & teares: yet I must saye somewhat in thys frequent assembly, not (as the Paganes solemne custome was) to sing the Encompe of the dead, but rather to admonish this companye of the marueilous gouernment, & perils of the Church, that we may consider for what causes we ought to be careful & pensiue, what thinges we haue speciall neede of, & to what examples we ought to direct our lyfe. For although prophane men beholding this horrible confusion in thys mortall estate, supposing all thinges are transported by aduenture, and gouerned by Fortune: yet we confirmed with many

many euident testimonies of God, let vs separate the Church from the vngodly multitude, let vs perswade our selues the same hath bene preserued, and ruled by diuine prouidence, & let vs perpend what is the policye of the same. Let vs acknowledge the true gouernours, and endeuour to frame our conuersation conformable to theirs. Let vs elect Guides & cõuenient Instructors, whom we maye godly imitate & haue in reuerence. It shalbe most expedient for to meditate and speake of these waighty & graue matters, as often & when mencion shall be made of the Reuerend man Martine Luther, our dearely beloued Maister. Whom we must tenderly loue & commende, synce we know that he was diuinely reysed to be a Minister of the Gospel, although many prophane mē, & suche as contempned the Gospel, hated him deadlye. We ought also to collect testemonies, whereby we may demonstrate his doctrine contayned no seditious opinions iniuriously and wyth temerarious affection sowen, as the Epicurean sect imagineth, but that by hys doctrine, the wil and faythful

The sõm of Luther doctrine.

The gouernment of ỹ churche.

worshipping of God, & hys holy scriptures ar expressed, & the word of God ỹ is, the glad tidyngs of Iesus Christ sincerely announced. Al be it in these Orations accustomably made in this place, we wer wōt orderly to depaint the particular ornamentes of them, whō we prayse: yet I omitting that member of Oration, entend to treate only of this principal article, Ecclesiastical function. For the wise & godly wyll deliberate & determine in themselues resolutely this: If Luther hath manyfested the necessarye doctryne of saluacion in ỹ Church, great thankes are to be geuen to God, who hath raised him, & we must commend hys industry, faith, constancy, & many other hys celestiall vertues, and endeuour the memory of thys man may be embraced and reuerenced of euery man.

Let thys then be the Proeme of my Oration. The Sonne of God (as Paule sayth) sitteth at the right hand of the euerlasting father, & ministreth good things to men, that is, the voice of the Gospel, & the holy ghost, and to distribute these giftes, he rayseth Prophets, Apostles, Doctors & Pastors, & taketh

taketh these out of our congregacion, such as do learne, who profesſe, heare & embrace the Prophetes & Apostles writings. And calleth not only those to this warfare, which haue ordinari power, but also he denounceth warre against them often times, by Doctors chosen of an other estate. It is moste comfortable, & a pleasaũt spectacle to consider the Churche of all ages, & to remember the bountye of God, who from time to time hat sent successiuely godly Doctors, to thend that when the first were in battayl consumed, other might supply theyr rankes to atchieue that the former begonne.

Doctour sent of go to gouern ỹ Churc

The cõtinual order of ỹ first fathers Adam, Seth, Enoch, Mathusalẽ Noe Sem is notorious. This Sem liuing & inhabiting the country nigh to Sodome, when the people had forgotten the doctrine of Noe, & euery wher honored Idols, Abraham was rayſed to be Sems compagniõ to assist hym, to performe this great worke. After succeded Isac, Jacob Joseph, ỹ which Joseph in ỹ vniuersal territori of Egipt (which thẽ excelled all other kingdõs in ỹ world) illumined the light of doc-

The fyr Guides the churc

Then folowed Moſes, Joſue, Samuel, Dauid, Elias, Elizeus, whoſe Auditor was Eſay. After Eſay cam Jeremy, after Jeremye, Daniel, after Daniel Zachary, immediatly ſucceded Eſdras and Onias, after Onias the Machabees. Then after enſued Simeon, Zachary, John Baptiſt, Jeſus Chriſt, & the Apoſtles. It is conuenient to conſider thys continual ſequele, for that it is an euidēt teſtimonye of Gods preſence in the Church.

The ſucceſſors of apoſtles

After the Apoſtles followed an other flocke, the whych albeit weaker, yet adorned wyth the teſtimonyes of God, as Policarpe, Ireneus, Gregory Neoceſarie, Baſile, Auſten, Proſper, Marimus, Hugo, Bernard, Taulerus, and many other in diuers places. All be it thys laſt age was more groſſe, and ſtuffed wyth erdures, yet God preſerued alwayes ſomme remaintes. And it is cleare the Goſpell hath receiued much light by the preachyng of Luther.

Then muſte we collocate hym among this ſelect & bliſſful Troupe of godly and excellent Mirrours, whom God hath ſent to gather & reſtore hys

Church

Church, that we may vnderstand this. was the principal flower of humaine kinde. Solon, Themistocles, Scipio, Augustus, were excellent & woorthy men, who established and gouerned large Realmes & great Empires: yet were they much inferiour then these our Guides. Esay, John Baptist, S. Paule, Austen, and Luther. It is necessary for vs to vnderstand these differentes in the Church.

What then are the absolute & true matters ỹ Luther hathe manifested, which geueth great glory to his workes, and maketh hys praise liue in the mouth of men? Many cry out that the Church is disturbed, & controuersies planted in them, not easy to be vnfolded. I aunswer to these: Suche is the gouernment of the Churche, when the holy Ghost argueth the worlde, many dissentions growe through the peruers stubbornes of the wycked, & they are in fault, ỹ wyll not heare the Sonne of God, of whom the Father pronoũceth: Heare hym. Luther hath reueled the true & necessary doctrine, for it is most certain, ther was wonderfull grosse darknes in the doctrine of

Luther hathe manifested ỹ doctrine.

of repentannce. This discussed, he declareth what is perfecte penitence, which is the trusty port & assured comfort of the spirite astonyed with the feling of Gods anger. He hath illumined S. Paules doctrine, whych treateth, mā is iustified by fayth. He hath expressed what difference is betwyxte the Law & the Gospel, betwixt spirituall & ciuil Justice. He hath explained what is the true inuocacion of God, and reuoked the Church wholy from all Pagane and prophane lunacy and furor, who fayne that God is inuocated, when the spirites oppressed wyth Academical douts, flee God. He hath exhorted to praier in pure cõscience, & hath guided vs as it were by the hand to the onely mediatour the Sonne of God, syttynge at the ryghte hande of God the Father, and interceadynge for vs, & not to Images and dead me, as the Infidels moued wyth horrible madnes inuocated Idolles and senceles Stockes.

He hath also instructed other duties acceptable to God, and so adourned and fortefied ciuil life, as none to thys day wyth more perfection. Fur-

ther

ther he hath sequestred childish institucio̅ of humain ceremonies, ẏ customs and lawes letting true inuocation from necessary worckes. And that this heauenly doctrine manyfested might come to posteritye, he translated the Prophetes and Apostles worckes, into hys maternal tong, wyth such perspicuitye, that hys traduction geueth more lyght to the Readers, then the Commentaries of diuers other.

Hereunto he hath added manye Enarrations, the whych as Erasmus in tyme passe affirmed, passed all others, that be extant. And as it is reported of such as reedified Jerusalem that they buylded with one hand, and held the sword wyth the other: euen so Luther fought agaynst ẏ enemyes of Christian doctrine, and at that instant deuised enarracions, replenished wyth heauenlye doctrine, and in thys erpleyte, he hath comforted and relcued the consciences of many with faythfull Councels.

Erasmus testimonye of Luther.

Luthers conflictes.

And as it appeareth the greatest part of his doctrine, surmounteth the compasse of humayne capacity, as the doctrins of remission of syns & fayth.

So

So muste we necessarilye confesse he was taught of God, and diuers of vs haue sene his conflictes, in the which he learned, that we should perswade our selues this, that by fayth we are heard and receaued of God.

The sincere & godly wyts shal celebrate for euer, the benefites whyche God hath conferred to his Church by Luther, and fyrste they shall render thankes to God, then protest, they ar much obliged to hys learned labors: albeit the Atheistes, who vniuersally haue the church in derisiõ, esteme and iudge these true offices and dutyes, a chyldysh pastime, a mere folye, and alienacion of the mynde.

He hath not excitated indissoluble disputacions, neither proponed to the Church, the Apple of contencion, nor published obscurities & enigmes. For he is easy to the faythful & godly, and such as be of sound vnderstandyng, & sclaunderously wyll not geue iudgement, by conference of sentences to cõsider what agreeth with the heauenly doctrine. and what dissenteth. And that more is, the godly are fully resolued, that these differentes were longe

synce

synce appointed. For since Gods pleasure is we should behold & know hys wyll in the Prophetes and Apostles workes (in the which he hath manyfested hymselfe) we maye not thynke hys woordes are doubtfull, as the leaues of Sibilla.

But some (which wer not peruers) haue complayned that Luther was more vehement, then nede required. I wyl not dispute against any: but I aunswer this that Erasmus hath often said: God hath giuen this last age a sharpe Phisicio, because of ꝑ great diseases of the same, & therfore synce he hath reysed such an organe against the truthes enemies, and agaynst the proude and impudent, as he hath said to Jeremy, beholde I haue placed my woordes in thy mouth, to thende thou shouldest destroy & edefye, & also hath pleased hym to set before their beards this Gorgon or buckler, in vaine thei quarell wyth God. God gouerneth hys Church not by mans Counsels, netheir wyll haue hys organes all alyke. This is a common thing, mean and moderate spirites cannot brooke vehement motions, whether they be

Luthers vehemēcie excused.

good

good or euyll. Aristides beholdynge Themistocles enterprise great matters, wyth a pathetical incitacion of the minde, wherof he had prosperous succesſe, although he dyd gratulate the cõmon weales prsperity: yet he laboured diligẽtly to reuoke Themistocles vehement mynde from ẏ course.

Neyther I deny that sometymes vehement motions offend, ther is nons in thys infirmity of Nature, voide of spot. Yet if ther be any such as the autentick writers haue reported of Hercules, Timon, and other, deformed & misshapen: yet apt and vpryght in excellent exploictes. Certaynly I must confesse that these be good and praise worthy, and as S. Paule sayth, yᵗ he do hys duty wel in the Church, obseruyng fayth, and a pure conscience, he is acceptable to God, and we oughte to reuerence hym.

We knowe that Luther hath bene such, for constantly he hath mayntayned the sincerityе of the Gospel, and retayned an integrity of conscience. Now what is he (that hath knowen Luther) e is ignoraunt, wyth what humanity he was garnished: How affable

Luthers humanity

fable he was to al such as in familiar conference, or graue deuise had to do wyth hym. How voyde he was of contention & brawle, & yet among these vertues he had such a grauity, as decently became hys callyng. His manners wer good, his wordes swete and pleasaunt. Finally, althinges (as S. Paule saith) wer in him true, honest, iust, pure, amiable, & renoumed, in so much that we maye plainly perceyue hys vehemencye proceded of a zelous affection he bare to the truth, rather then of any natural sharpenes, & here of not onely we, but many are euidēt witnesses. As touching the rest of his lyfe, whyche hee prolonged to. lxiii. yeares, employing the same with feruent affection in the feare of God, & in al good & liberal sciences, if I had deliberated to say ought in hys prayse, what ample theame, what abundāce of matter is ministred to me to frame an excellent & goodly Oratiō. No inordinate desires, no seditious coūsels raigned in him. He exhorted to peace & dissuaded war. He medled not priuate care wō ecclesiastical causes, ther by to enrich himself, or aduaunce hys friendes. I

Luthers integrity.

I iudge this to be so great wysdome & vertue, that by humayne diligence it cannot onely be procured, but it behoueth high, vehement, & subtil mindes (as it appeareth Luthers was) to be prydeled diuinely.

Luthers earnest prayers.

What shal I saye of other his vertues? I often tymes came vnwares vpon hym, when he wyth teares berayning hys chekes, prayed for the vniuersal Church. He prescribed certayn houres euery day to recite some Psalmes, and in pronouncing them, he expressed his affection, wyth mourning & tearcs. He rebuked euer those that through negligence, or other domestical busines, sayde: they serued God sufficiently, in makyng a secret zelous prayer, declaring to them that we haue fourmes set forth by diuine counsell, to thend that in reading we may awaken our myndes, and wyth voyce testify what God we call vpon.

And when occasion was offered to enter in consultation about imminent daungerous, we alwaies obserued hys marueilous constancy of courage, neyther would he lurke appalled, neyther represent anye face of feare,

feare, wyth the terrour therof. He lea
ned alwayes to the Lord, as to hys ho
lye ancre, and neuer waued in anye
poynt of hys fayth.

Further, he was so ingenious, that alone he considered what was neces- sary to be done in doubtful cases. Nei ther was he (as many suppose) negli- gent in the consideracion of the pub- licke weale, neyther ignorant of the myndes and inclinacions of other, but he wel vnderstode the state of the com mon weale, no man better, & percey- ued most prudently the natural dispo sitions and wylles of them, with whō he was cōuersant. And albeit he was of a holy & politicke head: yet he moste gredely red the Ecclesiasticall Wry- ters, old and new, & all the histories, the examples whereof he conuerted wyth a syngular derterity, to the pro fite of mans lyfe, and present affaires

Subtilty of hys Spi rite.

Of hys eloquencie we haue euerla- sting testimonies, wherein certaynly he was equiualent to any that excel- led in arte Oratory.

Hys elo quence.

Then wyth good cause we may la- ment the lacke of hym, who in wyse- dome and lyuelynes of spirite was so

H.i. excel-

excellent, so garnished with doctrine, so exercised wyth vse, so adorned with many & those heroycal vertues, so elected of God, for the restauration of the Church, and finally with so paternal affection, louyng and embracing vs, we are lyke Orphelius, deprined of a faythful and famous father. And albeit necessarelye we must obey diuine order: yet let vs endeuour ỳ memory of hys benefites & vertues may remayne immortal wyth vs. And let vs reioyce that presently he is in the blessed & swete company of God & his welbeloued Sonne our Lorde Jesus Christ, the Prophetes and Apostles, whose sobrietye throughe the fayth he had in the sonne of God, he hath dayly desyred, and attended. Whereas now he heareth hys labours onely approued by the iudgement of God, and the testimonye of all the heauenlye Church, whyche he susteyned for the propagation of the Gospell: but also taken out of thys mortal body as out of a prysone, and entred into a schoole adourned wyth more excellent doctrine, he beholdeth the essence of god, the two natures cõioyned in ỳ sonne,

Felicitie in the other lyfe.

and

and al the counsel of h creation and redemption of the church. The which diuine misteries intriked, and wyth compendious oracles proponed he cõsidered here only by fayth, but nowe more euidently beholdyng them, he reioyceth & feruently enflamed wyth the loue of God, he rendreth thankes for this so great & singular benefyt.

There he learneth wherefore the sonne of God is called the woord and Image of the eternal Father, & how the holy ghost is the band of mutuall loue, not onelye betwyxt the eternall Father and the Sonne, but also betwyxt them and the Church. For he had learned the rudimentes and principles of thys doctrine in thys mortal lyfe, and mencioned oftentimes these celestiall matters, the difference betwyxt true and false inuocation, the true knowledge of God, beholdyng the diuine manifestacions, & the discernynge of the true God, from forged and inuented Gods, & these matters he disputed very wisely & grauely.

Many in thys Auditory haue heard hym at certayn times expressing this sentence: Ye shal see the heauens ope-

ued, and the Aungels of God ascendyng and descendyng vpon the sonne of man. In the exposicion of thys, he exhorted hys Auditours to plant in theyr hartes thys syngular consolacion, the whyche affirmeth that the heauen is opened, that is to say, way made open for vs to passe to God, the barre of Gods wrathe remoued from suche as haue recourse to the Sonne, that God is familiarlye conuersaunt wyth vs now, and that he receyueth, gouerneth and conserueth such as inuocate hym. He admonished ỹ that decrees of God, which the Atheistes exclame to be fabulous, ought to resyst al those humaine doubtes & dreades, whyche keepe backe the wanderyng myndes, that they dare not inuocate God, and repose in hym.

The Aungeis why he ascend & descend.

Further, he sayd that the Aungels ascending and descending in the body of Jesus Christ, wer the Ministers of the Gospel. Who first by Christ their Guide, ascended to God, & receiued of hym the lyght of the Gospell, and the holy Ghost. Then after they descended, that is to say, they had the charge to professe and enstruct among men.

He added thys interpretacion, that the very heauenly spirites which we commonly cal Angels, beholding the sonne, are instructed & reioyce in this marueylous coniunction of twoo natures, & for that they war vnder the Lord for the defence of the Churche, they be also gouerned by hys hand.

He presently beholdeth these so excellent thynges, and as before he ascended and descended among the Ministers of the Gospell, by the conduction of Jesus Christe, so nowe he seeth the Aungels sent by hym, & hath equal fruicion wyth them of the contemplacion & consideracion, of the diuine wysdome and marueylous workes of God. We remember wel what incredible pleasure he conceiued in reityng the policies of the Prophetes, theyr counsels, daungers and deliueraunces, and how learnedlye he conferred al tymes of the Church, that he wel declared wyth what burnyng desyre he longed to be in the societye of these excellent personages. He embraceth these now & reioyceth to haue mutual conference in lyuelye voyce. These salute their louyng companiõ

newly repayred to them, and ioyntly yelde thankes to God, that he assembleth and conserueth hys Church.

Let vs not doubt, but that Luther is in happy & blessed estate, & let vs lament the losse & lacke of so vertuous & heauely a father, & as duty byndeth vs to obey the wyl of God, who hath left vs such a rare iewel: so let vs vnderstand Gods pleasure is, we should cõsecrate to eternitie, ỹ memory of his vertues and benefites. Let vs then in thys apply our diligence, let vs imitate as we be able, his vertues which is expediet for vs to know, that is, the feare of God, fayth, feruency in prayer, cleannes in ministerye, chastity, diligence to eschew counsels tendyng to sedicion, and desyre to learne. And as it behoueth vs, to remẽber the other faythful gouernours of the Churche, whose histories we reade, as Jeremy John Baptist, & S. Paule. So let vs consider oftentymes the doctrine and order of thys reuerend father, & herewyth let vs adde prayer, and action of thankes, as it becõmeth vs now to do in thys assembly.

WE render thankes vnto the, O most puissant God, eternal father of our Lord Jesus Christ, founder of thy Church, together with thy sonne coeternall our Lorde Jesus Christ, & the holye ghost, wyse, good, mercyfull, ryghteous iudge, mighty & hauing power ouer all things, for that thou gatherest vnto thy sonne an enheritaunce, & conseruest the ministery of the Gospel, & now by Luther hast restored the same. And we pray thee with feruent affection that thou wilt conserue and gouerne henceforth the church, & seale in vs thy true doctrine as Esay prayeth for his Disciples, & that thou wylt illumine our vnderstāding by thy holy ghost, ỳ in truth we may cal vpon thee, and lyue holyly.

A prayer of thankes geuyng.

Furthermore, because the decease of excellent gouernours is ofte a presage or foreshewing of great inconueniēces to come to such as shal succede, and al those that professe ministery require you to consider the daungers wherunto the whole world is subiect. The Turkes inuade of one side, & on the other domestical enemies, threatē intestine wars. Ther lurke also euerywhere licencious & insolent heades,

who after they shal cease to feare Luthers censure & seuere correction, will not sticke audaciously to corrupt this doctrine of vs faythfully taught.

Finally, that God may withdraw such inconueniences, let vs apply our diligence to lyue wel, & to study, & let vs retein this sentēce alwaies impressed in our mindes that as long as we shal conserue, heare, learn & loue the pure doctrine of ỳ Gospel, we shal be the house & church of God as the sōne of God sayth: If any loue me, he wyll
John. 14. obserue my word, and my father wyl loue him, & we wyll come to hym and make our abode with hym. Let vs be allured with thys singular promyse, to learne the heauenly doctrine, & let vs be throughly perswaded, that mākinde & ciuil gouernments are cōserued because of ỳ church. Let vs pōder this in our minde, & be encouraged w̄ ỳ immortality ỳ is cōming, to ỳ wherto God hath called vs, who truely hath not in vayne manifested himself vnto vs by so many testimonies, nor with out good respect sent hys sonne, but tenderly loueth & careth for suche as make accompt of his inestimable benefites. I haue sayd.

A famous & godly history contaynyng the liues and actes of John Ecolampadius and Huldericke Zuinglius, excellent Diuines, set foorth by Wolfangus Faber Capito, Simon Grineus, and Oswaldus Myconius, and Englyshed by Henry Bennet Callisian.

(:)

Anno. 1561. The last of Nouember.

(.˙.)

To the ryght honourable and his syngular good Lord, the Lord Montioy, hys humble Oratour Henry Bennet Callesian, wysheth long lyfe with encrease of honour.

(.·.)

THAT vertue and felicitye haue theyr begynnyng of laborious and daungerous attempts, Demetrius the Pagan Philosopher abundantly declares. For if blessed estate is accident to none, but to such as tast and endure aduersity, & those that lyue in pleasure & perpetual rest, are estemed inglorious Epicures, whō God neglectes & iudgeth vnworthy to cōtende wyth calamity. How famous & excellent were the auncient Greekes and victorious Romaines (ryght honorable, & my syngular good Lord) whose vertuous dedes & notable exploictes, not without great perils & honorable

death atchieued, lykly to al posterity their incredible desyre, as well to enlarge the limyts of theyr dominyons, and illustrate with victories their flo rishing publicke weales, as also their intollerable paynes & prudent considerations to attaine to felicity by the ragged hyls, & sharpe thorny wayes, whych lead to vertue. Hercules, worthely Prince of all Grecia: what labors susteyned he: What ougly Monsters dyd he ouercome: and with what magnanimitye dyd he penetrate the gresly denne of Plutoes ghastly kingdome: By what other counsayle dyd Homere (iudged of ỹ learned diuine) set before our eyes wandring Ulisses as an absolute Image of wysdom, tossed with many irksome trauayls: but to signify thys to be the ready way to clyme to the palayce of al felicity, and commendable vertue. Such wer Epaminundas, Alcibiades, Phociõ, Alexander the great, Camillus, Scipio, Paulus, Aemilius, Pompeius, Augustus, Brutus, Cato & Cicero, no les ornamentes of their Country then expresse paternes of vertue. These worthi personages as thei shined in glory

and

and lyue in the learned monumentes of vertuous writers: So ỹ infamous and ingtorious Princes, as Helioga-balus, Sardanapalus, Nero, Caligula, & Cõmodus haue not onely eclipsed the bryght sunne of theyr honors by lasciuious liuing, & cowarde dread, but obscurely lurke in the depe donge on of lothsome oblition. It is then apparẽt that nothyng in this world can establish our seate in securitie, but onely vertue, the whych with incredyble trauayl is procured. If these excellẽt Orators and Poetes haue celebrated the memory of these princes, that onely endeuored to gratefy theyr Coũtry & common weale: What shal we worthelye write in the commendacion of John Oecolampadius and Hulderiche Zuinglius, who wyth theyr monumentes of diuine sapience, haue confirmed our myndes in ỹ feare of God, fed vs wyth Euangelical foode, and preached to vs ỹ doctrine of saluaciõ, I may iustly say they were not onely equiualent, but also excelled ỹ other. The one a man of such innocencye of lyfe, so sincere in preachyng & profes-syng the Gospell, so readye to oppose

hym self to al worldly daunger, as no age can obliterate his memorye. The other so magnanimous in thaduaũcemẽt of Christes glory, and his blessed Gospell, so willingly bent to dye in quarel of ỹ right, merites more praise then to be set forth with foyle of my rude pen. Their liues are no lesse mirrours for vs vertuously to lyue, then theyr blessed departures comfortable preparatiues, teaching vs to dye godly. Thus desirous to gratefy your honour, wyth some token of my good wyl I haue englished this history, the which for mani your vertues & goodli ornamẽts, I dedicate vnto your good Lordship. Which vertues & heauenly giftes, your honour hath not of late acquired, but naturally are engrafted in your person. Ther is none at thys present that fauoreth of any learning but hath red the cõmendacion of your most noble Graundfather William, Lord Montioy. Who besides nobility of race, was adorned with such piety & good litterature, as he excelled many noble men in England. For albeit thys victorious Realme flourished at these daies with many learned in-

strue-

structors, yet the excellency of his courage, could not be contented, vnles he were taught of the famous & incomparable Clark Erasmus of Roterdam, by whose industry he was so aduaunced in letters of humanitye, that not onely in his native Country, but in many forraine regions, his glory and fame eternally shineth. Suche is the mutual loue of learned men, to consecrate one another in their lucubrations to immortalitye. And to passe in silence many other his vertues, I wil approch nigher. Your honorable father Charles lord Montioy, folowing the lyuely steps of his father, was instructed of the notable learned man Andrew Hyperius a Germain. Who not onely in tyme of peace was diligently incũbent to good studies, & furdered good learnyng, but in the late famous warre, & affiege of Boloigne shewed his magnanimity, & inuincible courage, wher death enuying his glori, claimed her iust debt of him not without the lamentable grieke and incredible sorow of a great nũber. Your honor degenerateth nothing frõ their lawdable steppes, entertayning with

lyke

lyke zealous affection Heliseus Bomelius a Germain, who readeth vnto your honour the liberal sciences, & whom Phillip Melancthon hath in familiar letters praysed highly for erudicion & godlynes. Albeit hys learned workes published geue due testimony therof. I pretermit many other your worthy vertues, which iustly to set forth, I leaue to such as w greater vessels cā more aptly wade in this sea. Onely I wil end with your piety which is so great, ỳ you cānot bear w any vice, that mai offend God in your honorable house, your vnstayed hand to relieue their wantes, whom you thynke worthye to receaue your rewardes, & your zeale towardes true religion, which many to your syngular prayse pronounce: In sort ỳ when the Patrons of Christian religion ar celebrated with iust encomyes among men, your honor is not vnremēbred. Thus hūbly desiring your good lordship to beare w the rudenes of my trā slacion, I commit the same & the most vertuous Lady your honorable wife, to the tuicion of the holy Ghost.

¶ At London the last of Nouember 1561. your honors most humble. H. B

The historye of the Lyfe of John Ecolampadius, setfoorth by Wolfangus Faber. Capito.

(.·.)

¶ To the Christian Reader.

I Wyshe thee fauourable Reader, to encrease in ẏ knowledge & vnderstandyng of our Lord Jesus Christ raignyng in glory. Our friende Simon Grineus, as well floorishyng in eloquence and ornate style, as learned in sacred knowledge and sence of ẏ scriptures, hath by hys letters faythfullye signified vnto vs the true decease of the very organe of Christ, my welbeloued brother John Ecolampadius. The whych information two Counsellers of Basile, mē of syngular grauity and good fame haue wyth theyr aduertisment verified to be true, who expressed in suche maner vnto vs the woordes and gesture of the deceased,

that me semed I beheld and heard the lyuely woordes he pronounced at the point of death. These Counsellers, were euer present with the Ministers so long as occasion spared them from publike affaires, and specially when he was ready to geue place to nature They enfourmed he intermitted no time, whyle he was sycke to cõmende the sincere doctrine of fayth, peace, mutual loue, and diligent care of the Churches to hys brethren, wherof al hys life studious, then he was ỹ more earnestly moued, yea enflamed when hys sycknes was most impacient and dolorous. Pondering also with hymself, what occasion of contencion and discord the enemy wold minister to ỹ selected Christian flocke, destitute of the gouernaunce & assistence of theyr true Pastor. And fullye I resolue hys prayers auayled muche for that after hys departure, his Successor in moste sharpest time of seuerity & persecutiõ, gouerned the sterne ryghtlye, & was not displaced, in sorte that the poore Christiãs sequestring them selues for a tyme, & dispersed abroad in the end assembled, & in lyke order as in fewe yeres

The last cõmendacions of Iohn Ecolampadius.

yeres before established their Church and abode. Our part is to render harty thanks to the famous and learned man Simon Grineus, who with compendious elegancy, and syngular erudicion, hath described the decease of thys godlye man, by whose example we haue perfecte president to learne howe to behaue our selues at the latter houre. The rest of Ecolampadius lyfe is no lesse myrrour, whych Grineus hath required me fullye to set forth. A prouince (I confesse) farre passyng my power, especially in thys miserable and croked age, & also skyl, if any wer at al wyth tract of yeares, lothsome sycknes, and daylye exercise empayred and decayed.

And certes I could none other then encurre worthy note of ingratitude, if the glory of Christ whych shined in thys holy man, if thy desyre fauorable Reader, proceding of a zelous affection, finally if Grineus earnest request a man of approued learnyng and godlynes moued me not to describe the hystorye of Ecolampadius lyfe, and comprise in fewe woordes those matters whych I perfectlye vnderstande.

Thou shalt therefore heare of me the very trouth (and no paynted historye) barrayne of eloquence and phrases, the truth I repraie, well knowen to many credible persons, fraying least if I should disclose doubtful matters, and which I could not warrant, to deserue worthely reproche, and staine of credit. Attend therefore to this briefe discourse of Ecolampadius life, from the beggynnyng to the latter end.

Ecolampadius Country.

Ecolampadius was borne in Germany, in the yere of our Lord. 1482. in a lytle Village called Wiesperg in that Territory which the auncient latins called Cheruſci. Hys Parentes according to the Country, very rich, hys Mother much renowmed for her integrity of lyfe, and holynes. Who for her liberality towards the poore, and good nature, was well regarded and reported among her neighbours. And when God had refte them of all their Children sauyng thys, they endeuoured with al sedulity & diligence to haue hym instructed, and from the very breſt nourished in learnyng and godlye feare. Beyng growen somewhat elder, his Father determined to

make hym a Marchaunt, but hys Mother procured longer exhibition for hys continue in study. When he learned hys rudiments beyng very yong, he representeth such a token of towardnes, that all those that knewe hym, marueyled much thereat, for ỹ Lorde ripened hym the rymelyer, ỹ he might employe hym in hys seruice. Whych was the cause hys Father, eyther ouercome with hys Wyues prayer, or wonne wyth the towardnes of the Childe, forced for no charges. After he had tasted the first foundacions of learning, his Father sent him to Heltepzune, & Heidelberge, to aduaunce hym to the study of the liberall sciences. There he profited so wel, that at the. xii. yeare of hys age he wrate cõmendable Verses, and wythin twoo yeares after he obtained the degree of Bacheler, as they terme it. And thys whyle he fructified no lesse in ỹ feare of God, and innocency of lyfe, then in good litterature. Being graded Maister of Arte, he went to Bologne in Italy, according to his fathers mind, to study the Ciuil law, vnder a Reader therof for hys excellencye in that

Discourse of Ecolampadius study.

knowledge muche renowmed. But wythin one halfe yeare after he was forced to returne, as well for the ayre of Italy, which he could not brooke, as for the fraudulency of a Marchant vnto whom hys father had delyuered money for hys maintenaunce. Then he came backe to Heidelberge, where geuing ouer the Ciuil law, he applyed his mind to Diuinity, cõioyning therwith good learnyng & the tongs. Pleas and ciuil contencions, seemed to base for the excellency of hys wyt. He was so careful and studious to vnderstand the truth, that the ambiguity & veracion of questions & vayne sophistry (which pull many pregnaunt & natural good wyts, from the taste of holy scripture) could not discourage hym to leaue hys purpose. After he had red Thomas of Aquine, he gaue hym selfe to Richard aboue al the scolastical writers. He redde diligentlye Gerson, because he semed more apt to nourish the feare & reuerence of God. He made none accompt of Scotus, al beit he was subtile: he stayed not as one musyng, on euery subtile questiõ as hys companions dyd, but hastened to at-

to attain to the sommc of thys profession. And this while he cõferred with certayne the fruites of hys study, and contemned euermore the publick disputacion of suche as in cõmon places would contend, esteming the same to be a meane to corrupt & marre the toward wyts & good natures of younge men, with pride, arogancy, noise and brawles. He more desyred to learne, then to wynne Fame by knowledge, which was repugnant to the nature of hys tender yeres, & the institucion of his Maisters. You would have said he had bene the suckyng Infant of sacred Verity, & not the Scholer of doltysh Schoolemaisters. He attempted diligently, as hys capacity serued, to vnderstand playnly all the secretes & misteries of learned truth which was the cause that honest people commended hym singularly, both for learning and vertue. Yea, Philippe Palatine most illustre Prince and Elector of ỹ empire, encouraged w̃ his renowme, made him Instructor of hys Childrẽ, which was the ready way to grow to great welth, if he had delited to savor of the pompe & brauery of the world,

Ecolampadius hated ambicion.

The earle Palatine sent for Ecolãpadius

but the vertue of hys mynde borne to embrace godlines, drew him an other way. Wherfore with al celerity he abandoned the Court, and returned to prosecute hys godlye studies agayne. Finally, for that hys Parentes, people very deuout, were fullye resolued to employ theyr wealth on Gods seruice, and this their onely Sonne, hauing no further care, nor hope of any issue, & cõsideryng he was of a weake complexion, and apt to proue a notable Preacher, they founded in the Towne where they were borne, by the aduise and consent of theyr sayde sonne, a Benefice, hauyng the charge of Preacher annexed, and employed theron the principall part of theyr reuenue. And therefore Ecolampadius was first assigned Gouernour of that Churche, where hauyng resided syxe weekes, he procured liberty to return to Heidelberg to encrease his studies, thynking hym selfe not then able to dyscharge the office of a Preacher, whych he wel weyed to be no tryuial matter. But fyrst of al he cam to Tubinge, and at Stulgarde he conferred wyth Capnion, a man at those dayes very e

e was in
tituted
Preacher.

very perfect and skylful in the knowledge of the tounges. Who in fewe dayes gaue hym some taste of Greke, whych he augmented after wyth priuate study, that at his returne to Heidelberg, he wrate a Grammer, which he intituled Dragmata, the whyche synce was imprinted. And at ỹ tyme he learned the Hebrue tong of a Spaniard, who somtyme was my scholemaister a peruers mã, and of an euill conuersacion, for he hated vs because we studied that holy tonge. Euen thē I was preacher at Bruschel, and followed the Bishoppes Court, about whose affaires, I had occasion oftentymes to visit Heidelberg, which ministred opportunity to enter in familiarity wyth hym, and to entertayne ỹ same with gratifyng one an other as tyme required. This friendshyppe florished betwyxt vs without violacion, or semblant of vnkyndnes tyll the latter day. For eche of vs was participant of others assayzes, and we disposed and ordered all our actes and intentes with mutual aduise and counsell, sauynge when he attempted the Monkysh estate, which was contrary

to

to my wyl. And now that he is departed out of thys mortal lyfe: I will not omit to loue hym, the which Christe helpyng me, I wyl largely declare in hys Children, cõmitted to my tuiciõ.

The vanitye of false Preachers

Then he thought good to repayre to his habitacion to discharge his office, and preserue the same from all contagion, whyche myghte happen to hys Church by the frequency of such preposterous and vayne heads, as lurked in great nombers in ỹ Uniuersities. During whych tyme I was called to Basile, there to preache, and then he preached Christ in his Coũtry, to the great admiracion of al faythful & learned people, albeit then he entermedled many thinges of the auncient superstition, yet some affirmed he was a very seuere Preacher, because he rored not out in the Pulpit, & with pleasaunt gesture could not moue laughter among hys gloming Auditors, as was the bestial Donkes custome, for he euer obserued modestye & grauitye in his vtteraunce. This their corrupt & peruerse iudgement gaue hym occasiõ to write vnto me one litle treatise intituled, the Pastime of passeouer,

wher

wherin he expressed hys mynde verye learnedly, and (as I coniect) not. xiv. yeares past. Then I endeuored wyth al sedulity to allure such a companion of studye and godlynes to Basile, iudging it vnworthy that suche a toward wyt, and hope of Christian Religion, should lurke in a secret corner of hys Country. I entreated Christopher of Utenhim, Bishop of Basile, to sende for hym, and to endowe hym wyth parochiall cure of the Cathedral Churche. He brought wyth hym sire Christian Tragedies, I remember not ỹ argumentes of them al, but of one (vnles I erre) wrytten of the Virgin Mary. And these Tragedies pleased wel the iudgement of al learned Readers. He gaue hym self much to wryte Greeke and Latine verses. The argumentes of hys Tragedies were not conformable to the rule of fayth, for that he wound hym self out of the errors vsed in the Church slowly and deliberatelye, obeyng rather the iudgement of an apparent & established religion, then the vayne affections of other, whyche was the cause hys Tragedies were not imprinted.

Ecolampadius called to be a preacher at Basile.

In

In this broyle, Erasmus of Roterodame came to Basile, of purpose to haue hys Annotacions vpon the new Testamēt imprinted, & to accelerate the same, he required Ecolampadius to ayde hym. As he plainly confesseth he was ayded of hym, namyng Ecolampadius a perfect and true deuine, and an excellent myrrour of holynes in lyfe, and in the knowledge of the three tonges. He was graded Doctor through the importunitye & coaction of hys frendes, who iudged hys parsonage worthy to be garnished wyth such a title, the common people much applaudyng the same. It was hyghe tyme the lord should be serued of such a Minister so instructed, and ready, & therefore the Chanons of the great Church in Auspurg, sent for hym to preache there: but the harueste of the Lord was not yet rype, and the Euāgelical corne not whyte inough to receiue the sythe, considering the life of the common people, was as peruers as the Ecclesiasticall Ministers contagious & corrupt, that the same refused the hand of the Phisicion, whyche moued hym to determine hys departure.

Erasmus ayded of Ecolampadius.

Ecolampadius apointed Preacher in Auspurg.

ture. Two myles distant from Auspurg, there is a Monastary consecrated to S. Alton, wherein dwelleth a Couent of Moonkes, of the order of S. Brigide, who were bruted to lyue more religiously & holyly, then other. Ecolampadius hauing diligently obserued their maners, desired to be admitted one of that order, and required liberty for hys studies and fayth, the whych he testefied wyth these words: Albeit .vi. hundred othes I shoulde oblige my selfe, I wyl not kepe couenaunt, if it happen I may supply the office of a Preacher abroade. The Moonkes allowed the condicion, and shewed their priuilege, by whych it was permissiue to any to haue egresse and preache, if heresies began to burgen in any Country. Al thys pleased wel the Bishop of Frisinguen, who highly esteemed and reuerenced thys holy man. But I (as much as I could cõueniently) resisted this his attempt fearyng the euent, as in dede it cams to passe, that he should not finde ther the repose he desired for hys studyes, neither opportunity to serue his neighbour, and the Christian Churche.

Ecolampadius agreeth to be a Moonke.

Be-

Beyng in the cloyster, beſydes certayne ſermons whych he publiſhed, he wrate a treatiſe of Confeſſiõ, very godly, and therefore vnpleaſaunt to ſuche as traffique Ceremonies. For Friar Clapis, Themperor Charles Confeſſor, put him in great daunger for thys booke, at ſuch tyme as the Eſtates of Thempire wer aſſembled at Wormes. Wherfore by the perſwaſion and ſolicitacion of his frendes, and the Monkes conſent, he abandoned that Monaſtery. Before he departed the bruite was, he was committed to priſon, the which a learned Chanõ of Auſpurge ſignified vnto me for a matter of truth, when I followed the Archbiſhop of Mences Court then, at Halle Sales in Saxony. The iourny of Wormes was ended fewe monethes before. Furthwith when I was aduertiſed of theſe heauy newes, I required licence for twoo monethes vnder colour of domeſtical affaires, and addreſſed me towardes Mens, to deuiſe ſome good meane to releace my brother. Being there arriued, and entred into my lodgyng, which was the Curates houſe, ſodaynly and beſides

Hys is perſecuted.

al

al expectacion I found Ecolampadius, deuising wyth Gaspar Hedio. I do not a lytle delight, when I call to memory the swete gretynges, and incredible ioy we had in our meetyng, and how louingly we embraced eche other.

For foure yeares before he departed from Basile, and since wee sawe not one another. And besides I assuredly beleued he was kept in close prison: I was forced twoo monethes at the least to kepe three horses and two seruauntes, as wel at Strasburg and Basile, as in the common Innes in my direct way, til I came to ỹ Prince at Neurenberg, where then the Princes were appoynted to assemble. Ecolampadius went from Wens, and came to Fraunces Sickengen, a noble and famous Gentleman, where he beganne to repourge the Masse, and translated certayne fragmentes of Chrisostome, but for that thys worthye man was troubled wyth vnfortunate warre (a man worthy to lyue at rest, and beare great authority, so feruently was he bent to aduaūce Iustice, religion and good learnyng)

Fraunces Sickengen a louer of truth.

Eco-

Ecolampadius departed to Basile, of purpose to haue imprinted ỳ he had wrytten, soiournyng wyth the sayde Gentleman. Ther, by the aduise and consent of the Senate (albeit certayn Sophistes repined) he began to reade Esay in publicke auditory, & immediatelye after at the request of the Curate of S. Martins, he tooke ỳ charge to preache for hym, not wythout the hygh displeasure of the Papistes, but in the end, he whom he sincerely preached (whych is Christ) wan the field. And al thys while he professed Christ fyue yeares together, wythoute anye meede or salarye, eyther of Curate or Preacher. About this tyme he translated out of Greke into Latin, Chrisostome vpon Genesis, and Theophilactus wholye. A disputacion euen nowe beganne of the Sacrament of thankes geuing, and beyng required to say his opinion, he declared ỳ same modestly, and according to the minde of the auncient Fathers, whyche he faythfullye alledged, whereof grewe marueilous contencō, because some conceyued not the sence of hys wrytyng, as he meaned. But it is easy to con-

Ecolampadius professeth diuinitye at Basile.

His translacions.

Contencion for the Gospel.

coniect which way he tended, & what he demaunded, certenly nothing lesse then to disturbe ỹ Church, or obscure the verity. And thys while the trouth began to florish in Suicerland, wher fore Faber, Eccius and other trauailed so much (as the brute went) wyth the Chiefetaines of Suicerland, that they got a place assigned for a publik disputacion to discusse the principall poynies of Religion, that wer in contencion. There met Ecolampadius not without great peryl, although he had letters of safeconduct. And for ỹ Zuinglius would not appeare there, or if he would, the principals of Zuricke woulde not haue suffered hym, doubtyng the enemyes deliberated otherwise, then with simple disputacion to pacify thys broyle. Ecolampadius susteyned ỹ cause of truth alone, agaynst the ranckest Papistes, & longest experimented Soldiours of Antichrist. that in nombers repayred thyther. There be liuing at thys present many credible persons, who can testify wyth what conscience & derterity he cleared hym selfe, besides that the aduersaries haue published the truth also.

The iourney.

also. A yeare after he employed hymselfe, and dyd hys duty notably well, in disputacion & reformacio of Berne as the actes receiued of Notaries solemnely sworne, beare wythes to the whole worlde. Incontinentlye after this a great tumult rose at Basile for that certain of the Senate & the commonty boldly & with particular temerity, wythstode matters lawfully & of longe time decreed for the puritye of the Gospel, myndyng to disanul & abolysh by priuate authority, the accords & agremets made by publick consel, wherfore it was necessari to reforme, establish, & innouate, as wel in ỳ city as the villages of this cõmon weale, those matters ỳ before wer ordayned for religion according to the word of God. And in this sturre, none demeaned them selues insolently, for the cõmon people attempted nothyng disorderly, saue that some puld downe and defaced Images, whych were set vp for superstition, so vigilant was the Senate to appease al debate, & to reduce althinges to good order, & that they did was done by ỳ meane of this graue & holy mã, who exhorted them continually to modesty, peace, & obedi

Reformacion of ỳ gospel at bern

Sedicio at Basile.

ence. He was immediatelye after a meane to reestablish in the Church ecclesiastical discipline, & the censure of excõmunicacion. Thẽ he was called to Vlme wyth Ambrose Blawrer, & Martin Bucer, wher he prescribed order for the Church, & reformed ỳ same according to the rule of the Gospell. He passed the rest of hys lyfe in lyke holy exercises profyting daylye, wrytyng, reading, or geuing counsayl to the churches in Germany, to ỳ great discõfort of such as couet not to haue Christ raigne ouer them, but to the inestimable emolument, and thankfull contentacion of the godly and sincere sort. Such hath ben the order of thys holy mans life to the latter end, true, pure, prone to piety, ready to relieue men, careful to aduaunce ỳ kingdom of god, & diligent to subuert ỳ attẽpts of sathan. This life hath he led tyl he departed wout any alteracio or instability. And for ỳ he laid foundacion & builded on a firme stone, he neuer receiued torment ỳ coulde deface, much les ruinate him, he had non other thẽ Christ in his hart, taking his leuel at him, as at a blank, & al his cares, acti-

The censure of excõmunicacion reserued.

The exercises of Ecolampadius.

conferences and attemptes, directing hys course by hym, as by the aspect of a starre, called the lesser Beare, a certayn marke. He hoysed vp, and haled downe the sayles of Christes shyppe, as tyme required. He succoured the afflicted with godlye consolation, he offered pardon to the penitēt, the heauy loden & weary wightes he releued with Christ theyr onelye solace. The stony hartes he forced to relent wyth hammer of deuine wrath. He erected nothing, but in his rype tyme, & whē the profit of the Church urged most. He was a prudēt Stuarde, for he well ordred, & egally deuided the ordinary foode of the Lordes Family, ỹ whych he practised in his exposition vpon Ezechiel. For then he was more incumbent to his outward Stewardshyp, to thentet ỹ the false religion abolished among Christians, he myght frame & fassion an vniforme & ryght cōmon wealc, according to the word of God. Farewel Reader, and pray with me, that we keping that way which Ecolampadius hath passed, may through the holye Ghoste attayne to Jesus Christe in hys fathers kyngdome. So be it.

The offices of a true pastor.

¶ The history of the death of John Ecolampadius, set forth by Simon Grineus.

(.*.)

¶ Simon Grineus wysheth long health, to his friend Wolfangus Faber Capito.

I Understand by your letters, that many as well in Fraunce, as in other places, haue wrytten vnto you ỹ horrible brute flowen into forreyn Cõtries of the departure of oure good friend John Ecolampadius a man of much innocency, as though he had destroyed hym selfe or his friendes secretly made him away, and that thys rumour is authorised by certayne bookes published, so that many farre distant hence, perswade thys to be no fable. And therupon you earnestly require me (yea truly me) that haue ben present in al these affaires, obserued the sequele therof more circumspectly

Sclaunder of ỹ death of Ecolampadius.

then other, vpsucked hys last sighes, & closed my friendes eyes: in consideracion of our mutuall acquayntaunce long tyme confirmed, I would gratefy the deceased wyth relacion of the truth, remouyng all suspicio from the vertuous & godly, & confoundyng the sycophancye and sclaunder of the peruerse and malicious rable, in sorte, that the vtility which the wise & learned haue reaped of his monumentes, continually mai encrease in the, & his excellent workes be purged of the sacrilegious accusacions of the malignaunt. Al be it (deare frend Capito) thankes be giuen to God, I neuer yet rested to defend trouth wyth a singuler zeale, and to confute these monstrous lies, which euermore troubled my mynde: yet for that I see ordinarely this euil accident to the godly, that in theyr lyfe tyme they be disdained of euil persons, & after theyr decease denoued to the diuels: I thought it good to passe in silence the clamour of the aduersaries, fearing some would conceiue this were done of brauerye and vaine ostentacion, rather then of any impelling nede, if we trusted our sel-

The insatiable malice of the wycked against the iuste & godly.

ues

nes so sclẽderly in ỹ defence of ỹ good renowme of a mã exquisite & absolute in many notable actes. But althings depely perpẽded, I could neuer be induced to write any thing of the life or death of him, whom we know wel to haue lyued & dyed most holily. Albeit certain urged me to this attempt, the which in my iudgemẽt is notorious inough by his bookes, vnles the venemous tonges of currish detractors in most detestable maner, had cõpelled me to do ỹ same. And what shal I say (my deare friende Capito) what thys meaneth, or how it happeneth, that a thing deliberatly & with leisure done in a famous & large citie, in the face & audience of a great nõber, can breede any doubt, much lesse be taken in contrary part bi his aduersaries, so as he who finished his mortal life most blessedly, & was lamented of al good persons, should be defamed to haue bene murdered (a horrible matter) & that he which was al his life tyme of a milde & gentle nature, should be reported bi ỹ informacion of impudent Asses, wt cruel and bloudy hand to haue pulled out the wretched and miserable ghost

Can there be any so senceles, so infa-
mous, so maleuolent to empayre the
good renowme of an other, or wyth
violent irruption to inuade a sylly
dead carcas? But such is the order of
destony & course of humayne affaires.
Certaynly the clere sunne of ryghte-
ousnes, neuer riseth charged wt darke
cloudes, but a sodayn tempest, storme
and hurlewinde folow, menacing the
members of Christ a thousande cala-
mities and deathes: furious wrathe &
cancred malice spreade theyr force &
impudent sclaunders raigne in euery
place. But as it is our part to endure
and despise these euils, wyth an in-
uincible courage, and harte prepared
to the crosse of Christ, and disposed to
patience, so it behoueth vs not to dis-
simule a lye agaynste the honour of
God, nor quayle to cleare the truth.
We therefore that were present in
these assayres, aunswer compendious
ly and faythfully the truth, touchyng
the departure of thys godlye man, as
wel to refute the detractacion of the
Sicophantes, as to satisfy the desires
of the honest, and beare witnes of his
innocency, as reason moueth vs.

A yere

A yeare before hys decease, he was more afflicted with sickenes, then all hys lyfe tyme past, and notwithstandyng he was neuer empesched wyth weightier affaires then at ỹ instant, for the botch which a litle before was stopped, then began to breake out, & ouerronning inwardlye his whole body, marueilously weakened his forces ertenuated & exhausted w̄ watching. This whyle he was moued wyth an incredible sollicitude, not onely to se the Gospel (whych now began to florysshe) prosper vnder hym: but also in the broyle of ciuill warre, then fyre hote. and among, sectes buddyng and springing one from another, laboriously to do hys duty, and serue his cal Wherefore hauyng no respect to the troublous season, he watched & trauailed much more thē euer he dyd, going on foote throughe the whole circuite of hys Churche, exhortinge hys own flocke as wel as hys enemyes, & often times greuously and sharply rebuking them, not wythout great peryl of hys lyfe, to reduce them to the ryght way. Briefly he employed hym selfe in al thinges most faythfully diligent-

Ecolampa-dius tra-uayles.

ligently & with an ardent zeale. Furthermore among so many publicke & particular affaires, among hys ordinary Sermons, he began the Byble, whych he was accustomed to reade, when hys turne was wyth an other professour of Diuinity, & prosecuting dayly the exposition of the same, as a true & syngular Bysshop of Christ, he made an excellent woorke, bryngyng to light new & old matters, faithfully & learnedly, through hys great knowledge of holy scriptures, & the Greke and Hebrue tonges. This man alone sustaynes manye burdens one whole yeare together, marueilous pacientlye wyth hys tedious sickenes, when the same inwardly flowed in hys mēbers wyth no lesse payn, thē when it brake out. Besides this he enterprised ỹ interpretacion of two straunge tonges: I neds not to wryte with what dexterity. For diuers woorkes of Theophilactus, Cyrillus, & Chrisostomus in that behalfe beare luculēt testimony, although it is apparent they wer hastened to tymely to ỹ Printers presse. He added hereunto the exposicions of those places whych are most difficile,

and

and remoued from cõmon sence in the sacred scripture, as hys large & learned Cõmentaries vpõ Esai, Jeremy, Hagge, Zachary, Malachy, Daniel, Job, Ezechiel, the Epistle to the Romaines, and the Hebrues, the Gospel of S. John, and hys Canonical Epistle, the whych he atchieued not long before, euidently declare. And thys whyle he ceased not to preach. I willingly passe ouer hys particular assayres, and an infinite nomber of answers he gaue dayly to the Churches I haue wondred at hys intollerable trauayles, and priuelye stealyng on hym, I would gently rebuke hym, saying he coulde not lyue long, and perswaded hym to repose and spare hym selfe, tyl tyme of necessity. But his fatal day at hand, he hastened and perfected all, as one that certainly knew hys dying date was not farre of. Euen at this present Suicerland broyled with ciuill and lamẽtable warre, Zuinglius the valiaunt Champion, and deliuerer of Papistical thraldom among hys, and diligent reformer of the Euangelical purity, was cruelly slayne in battayle.

Suyces warre.

Ther

There was also a treatye of peace made to the great discomfort and hea uines of suche as vnfaynedlye feared God. These doleful & miserable mis-haps, abased the courages of al men, when either through pestilent ayre, wherwyth the Citye & his house was infected, or through the scabbe which corrupted & putrified his inward partes, there appeared a botch vpon hys huckle bone, where all the bones assemble, and immediatlye after enflamed hys body wyth a most vehement heate, no doubt it was a Carbuncle. Hys colour was pale and earthy, and as hote as fyre, and notwithstanding al these commō and priuate diseases, he omitted not to preache, wryte and reade Lectures: but as a worthy soldior hardened and pacient in his paines, abandoned not hys standyng, vntyl the violence of hys malady enforced hym to kepe home, and rest on his bed, settyng all busynes aside. We that were his frendes reasoned and conferred wyth the Phisicion, then after wyth the Chirurgian, as well of the nature as regiment of hys sycknes, and euen the the Phisicion gaue

vs

bs faynt hope of hys recouery, partly consideryng the nature of hys disease, & partly the weaknes of his body, but when he he had considered aithings, he wrought the best & rediest help for his redyes. A day or. 2. after, his heate began meanly to aswage by arte & order of the Phisicion, & the botch being rypened, ministred ease for the vehement heate to respire, so that now we began to hope of hys health. And albe it he tooke in good part the trauayle and seruice of his friendes: yet he prayed them not to take so great paynes, for that he was assured he should not escape thys sicknes. And thys whyle hys friendes of al estates, & the godly and graue Counsellours of the Citye visited hym, offering to gratefye, and declared theyr faythfull and louyng hartes towardes him. It was also by decre of the Senate ordeined that the Phisicios should employ their whole knowledge and endeuour to entreate hym well. You should haue sene such confluence of brethren, and deuout persons to visite, comfort and watche wyth him, that wher many before frequented hys houls, nowe a whole

Brotherly & friendly visitation of Ecolampadius.

world semed to occupy the same. Hys malady stil continued at one stay, the eyght daye passed, the Phisicions agreed not in theyr consultacions, although alyke they did theyr duties as frendes in all diligence and fidelity. They assayed all remedyes, but thys ragyng sicknes ouercame al theyr medecines, notwythstandyng that the chiefe ordinary Phisicion of the City confessed that the sycknes so long rooted & grounded in hym, ouercame not so much as the weakenes of hys body whych of long tyme had lost al streng the. For the botche ran not as it was wont, but retired inwardlye, and yet hys sycknes decreased nothyng (all be it hys heate was temperate) but augmented in hys bowels, with greuous payne of hys head. Then the Phisicien that had special charge of hym, resysted wyth al force & new medecynes hys sycknes, and concealed no part of hys industry & cunnyng towards hys Pacient. Furthwyth hys strength began to returne, & we almost perswaded of hys recouerye, for it appeared visibly that nature wared strōger in hym. And sodaynly besydes al expectacion, ỳ paya raunged along hys right

syde, & apostumed wyth great quantity of fleume, gathered in his bowels, & flowing in abundaũce, but as it appeared synce, it was ẏ last conflyct nature had, for by & by hys harte began to tremble, hys eyes to settle in hys head, hys members to fayle by force & violence of hys sicknes. Then ẏ Phisicion began to dout, & we despaire of hys retouery, but he ẏ long past was prepared to thys banket, & with depe syghes groned for ẏ same, forced not for our consolacions, but wᵗ an inuincible courage bad vs be of good cõfort Then calling to him the Ministers of the Gospell, hys companions in profession, wyth the pryncipall of the Church, he made the thys Oration.

Ecolampadius last exhortacion.

Ye see brethren in what state mine affaires rest, the Lord approcheth to cal me hence, I am therefore desirous to confirme & establish my soule with the perfect ioy of our Lord, & consolacion of you my deare frendes. What shal we the seruauntes of God say in thys fatal farewel, ẏ ioyntly be coupled together in lyke loue towards the Lord, like study, lyke care, & like doctrine: Saluacion is procured for vs, ẏ faythful hope of Gods kyngdome by

Christ is cõquered for vs, his doctrine is true, his light shyneth euen at our fete, wherefore abandon al sorow, al dread of death, all errour & all doubt. What resteth then but constantly & faythfully to folow Jesus Christ, as we long sith haue begun: First in purity of doctrine, secondly in lyfe conformable to the lyuely word of God. Christ puissaunt inough, wyll of hys infinite mercy geue order for the rest and preserue hys Church. Endeuour then wyth all alacrity of mynde, my deare brethren, to make your lyght shine, so as God the Father maye be glorified, and the name of Christ resplendish and haue light by the brightnes and integrity of your conuersacion. Loue one another vnfainedly, hauing god euer more before your eyes. Men preach the truth in vain, and litle preuaile wordes, for if we wil subdue Sathan, if we determine to shape this world after Christ, this specially that now is we had neede of a cleare and holy lyfe, of a heauenly courage and mynde. See ye not what cloudes appeare, what tepest begins to noise, what alienacion of myndes, what impietye

The waye to ouerthrow Sathan.

impiety raigne, yet ye must be constãt and courageous, assured the Lord wil dispose al in iust order. O ỹ I myght be with you in your tribulacions, and expose thys my lyfe for the truth, but it may be so, for as muche as the loue of godly men, and the band in Christ is indissoluble, and haue all thynges common amonge them. Suche discourse hadde Ecolampadius concernyng religion, generally with vs his brethren, and then he bẽgan to touch hym selfe. Where I am sclaundered (sayth he) that peruersly I haue corrupted the truth. I force not, for praised be god, I dẽpart to appeare before the throne of Christ in pure conscience there shal I truly knowe if I haue seduced the Churche, I leaue you wytnesses of thys myne opinion and atte- thys protestacion, the which I mayntayne and facio that confirme in these my last sighes. And be taughte when he had sayd thys, the brethren the verity- gaue hym theyr handes, and faithfully promised to take care for ỹ church. The morow after, which was the. vi day he had layed sycke, he commaunded his Children to be brought before hym, and fyrst he tooke them by the

hand, then he stroke them on the head & notwithstanding their tender yeres could not conceiue the fathers mynde (for the eldest was but three yeres old) Go to (sayth he) Eusebie, you Irena, and you Alithea, my deare Children, loue ye God your father. And when their Mother hadde made a sygne of graunt, he would fulfyl his cõmaundement, he bended hys eyes towards hys wyfe, hys mother in law, & other hys kynsfolke, saying: I haue wyth thys my last testament bound ye that ye endeuour my Children be such, as I sayd euen now, and as I haue euer desyred, that is, fearing God, peaceable, meeke, and true. And after all those that were present, had geuen agayne consent, and faythfull promise to obserue hys request, he caused hys children to be remooued from hym. Thys was the last nyght, and all the brethren were wyth him, wyth whom (it semed hauing desyre to rest) he conferred very lytle. A certayne friend of his came in againe that went forth, whom he required to tel som newes, the other answered he knew none. But I wyll tell thee newes sayth Ecolampa-

colampadius. Euery man was silent to heare what thys myght be. I shall be shortlye sayth he wyth Christe my Lord. Anon after one demaunded hym if the lyght hurted hym not, and laying hys hande on hys stomacke, answered: here is lyght inough.

The dawning of day appeared, and the Sunne began wyth hys radiaunt beames to cleare the whole worlde, when hys fatall houre approched. Hys last prayer wbych we could vnderstand, and which he pronounced wyth great payne, yet easye to be vnderstanded: was the. li. Psalme of Dauid, which containeth Dauids penitent prayer for hys synnes, the which thys godlye man recited at large in the presence of vs, with sighes drawen from hys diuine brest.

Thys done, he paused a while, and as one sodaynelye awakened, sayde thys prayer: Jesus Christ saue me. Thys was the last voyce that issued out of that venerable mouthe. We were ten brethren kneelyng rounde about hys bed, and lyftynge vp oure handes, wee made oure prayer vnto God.

It was uowe cleare and perfect daye, and the sunne ascended our horisont, when thys holy mā rendred his ghost to God hys Creatour, so meekelye, humbly, & wt such affiaunce in Christ hys Lord, that al good people wer no lesse comforted wyth hys godly ende, then they had bene edefied by hys vertuous lyfe.

Thus Ecolampadius ended hys dayes, whose lyfe shined in integrity and innocencye. The cause recited in the beginning, moued me (yea truely me, that haue bene a luculent witnes wyth diuers credible persons, of all these thynges wrytten) not to swarue from testification of the truthe, but faythfully to aduertise the same. And now my deare friende Capito, synce you haue exhorted me to set forth hys fatal end: reduce you to memorye, the order of hys lyfe. For you know what pleasure the godly shall receyue, and what prouocacion thys shalbe for thē to imitate hys godly steppes. I do not in vayne require you to attempt this, for no man can more lyuely descriue the same then you, wt whō all hys lyfe tyme he had great familiaritye and

learned

of Iohn Ecolampadius.

learned conference. When seyng thys ample occasion is offred vnto you, to satisfy the thurstye expectacion of the godly, and gratefy the gredye desyres of all honest and vertuous people. I doubt not, and the rather at the contemplation of my request, you wyll publysh to the whole worlde, the great abundaūce of grace, it pleased the Lorde to poure in thys man, who is worthy to be calendred in the Catalogue, of famous and godly pellers of the Christiā church. Farewel.

¶ The history of the Lyfe and Death of Huldericke Zuinglins. Wrytten by Oswald Viconius.

(.·.)

¶ Oswald Viconius wysheth perfect health, to hys friende Agathius Beronien.

YOUR request is (deare friend Agathy) I should publysh a matter as worthy notice, as surmounting the compasse of my skyll. For great thynges requyre supportacion of great power, as yet I haue ramforced onely. For I am bothe weake to attayne to high matters, and naturally giuen to atchieue low enterprises. Think you this is a triuial argumēt to discourse I wyl not say descriue the historye of Zuinglius lyfe? for suche is not your desire, weying the sterility of my skyl and eloquence. Tully the Prince of al good learning, & the famous Plutarche, might with their greatest vessels

feels wade in thys large sea, without eclipse of their glorious cunning and elegant style. So great is Zuinglius among his sincere friendes, & so smally esteemed among hys illiterate & prophane enemies, her of springeth your doubt. There be some (you alleage) that in praysing him, make the same a myrrour of goodlynes, and some in contemning hym, paint him out lyke an horrible and monstrous wyght, whych moueth you to marualle, the yearth canne sustaine so facinerous a creature. Thus ỹ laud of hys friends allurying you to reuerence, & the sclaunder of his foes, prouoking you to abhorre his lyfe and actes: You seme to suspende your resolute iudgement of him, and hys learned workes, and therfore requires to be credibly enformed by some his familiar frienders of his demeanure and cõuersacion, that (such is your zelous affection) as hys excellent monumẽts shine in al Christianity and sincere doctrine: so they maye receyue condigne credit, and godlye reporte of all Christian people. I maye ryghte boldlye affirme, I. knewe Zuinglius familyarlye,

who was my Mecenas, & with whom I had learned conference, for ỳ which I am obliged vnto hym manyfoldly. But what can I geue, so barrayne of eloquence, and ornate phrase? If you dyd not remember me, I shoulde forget my iust debt, now that you presse me, I wyl do what I can, and ỳ more is, I dare be bold to say, thys compendious narratiõ wyl delight you much For I write as I haue had experiẽce, trusting you wyl cõmunicate to none thys discourse, but kepe it to your self

The place wher zuinglius was borne.

Zuinglius was borne about the yere of our Lord. 1487. in a Village, called Doggiens, otherwyse named ỳ wylde house, as high situated, as any Mountain in Suicerland. I haue ben fond to beleue he gathered Diuinity by hys neare neighborhed to heauen, considering he hadde not hys lyke of long tyme in holynes of lyfe. His Father hight Nicholas Zuinglius, hys Mother Margaret Meyling, both persons of good fame. His father was renowmed, as wel for hys integrity, as temporal preferment. In hys Countrey he was a principal Gouernour, & wel estemed. Thys man hauing good

His parẽts

hope

hope of his yong sonne, bestowed him wyth a Priest his Brother, to trye yf he were apt to take learning, and vnderstandyng by the same his towardnes, he put hym to a Scholemaister, vnder whō he prospered so well, that hys Instructor could not limit him so much to learne, as he had ready wyt to receiue. Therefore he was sent to Basile, beyng but. x. yeares old, and had to Maister one Gregory Binzle a learned and ready Teacher. There he profited in smal tyme so well that he gayned in disputacion, and conference of study muche more then other hys fellowes, which moued the elder Scholers to stomake hym. He excelled in the arte of Musicke, as it is incident to them that be naturally bent more to one science, then an other. Hys Instructor Binzle, louyng hym dearely, considered well the maner of teachyng then vsed, was farre to base for such a ioly and pregnant wyt, and therfore returned him to his Parents praying them to place hym, wher as he myght receyue instruction accordyng to hys capacitye. Then was he sent to Berne, there to studye vnder

Zuinglius was a Musician.

one

Zuinglis is sent to Berne.

one Henry Lupulus, a learned mā, & famous in Poesy, who first aduaūced and professed letters of humanitye in Suicerland. This man red vnto him approued authors, of whō he learned the purity of the Latin tong, & vnderstanding of Authors with good iudgemēt. He also learned to write Verses & could scan & iudge others Poesy. He had not fullye consumed two yeres in this study, when he had grounded so wel, as he might build thereupon the study of Philosophy. Thē he repaired to Vienna in Austriche, wher he learnes the somme of Philosophie, & augmented hys knowledge in letters of humanitye. In fewe yeares after he was called home, and fearing intermission of exercise of learning, he returned to Basile, where he cōmunicated his skyll to many. And being electe principall of S. Martins Colledge, he began to professe good learning, to the singular commoditye of al his Auditors. At vacant tymes he curiously examined Philosophy, and the vaine Cōmentes of Sophistes, to arme himselfe the more strongly, if in time to come, it chaunced him to dis-

His studye of Philosophy.

pute

pute against them. He entermedled his graue studies with some solacing melody, as he was pleasantly wytted liuely, & mery conceited. Then immediately after, he learned to play on all Musicall instrumentes, to thende he might quicken his minde, defatigated with studies, & returne to them wyth more alacrity. I doubt muche (deare friend Agathye) how you can belene this, for hereby his enemies haue taken occasiō to defame him, alledging Musicke is an alluring baite to lecherous lust, & no encouragement to gentle studye. I haue hearde the peruers pronounce euilly of him, & speciallye the Babilonical Priestes, who lyue licenciously, & wallow in Venus puddle, But who lyues so doyde of spot, that can escape Momus blast, we wil not be discouraged to aduaunce hys praise, what so euer Midas Mates, & blinde Bussards chat. Is not this an euident argumēt; he vsed Musick lawdably, consideryng he perswaded all studentes to geue them selues therunto, and wherefore might he refrayne? since there is nothing that reioyceth the sorowful minde more the Musick.

The profit of Musick.

After

After he had long tyme trauailed, as wel in liberal artes, as in the study of philosophie, he receiued ỹ due guerdō of Scholes, to wyt, the degree of Mayster. The whych he tooke not so wylyngly, as to condescend to the opinīō of men, who iudge none learned, vnles they be decked wyth theie braue tytles. A whyle after as the matter & order required, he employed hys study in schoole diuinitye, but by and by he perceyued ỹ it was but losse of tyme, and that by worldly wysdome, God & Philosophy were mixed together, in such sort, that of thys vanitye, barbarousnes, or rather vayne glory, there was no certayne hope of anye sincere doctrine: yet he continued in thys exercise, as though he had bene an espial or loker on the enemies campe, till those of Glaris elected hym their Superintendent, without taking the order of Priesthod. The whych he tooke afterwardes, beyng constrayned to perfect that, that the other had begon. Hauing receiued thys order, he wholy addicted him selfe to study, specially of holye Scripture. For syn̄ce that tyme he made none accompt of good

Theologie corrupted wyth Philosophy.

Zuinglius chosen Pastor of Glarus.

learning, but where the same serued hys turne in the sacred scripture, and preachinges. And for hys purpose he learned Valerius the great by rote, because of hys examples. He considered, that he that had the charge to instruct the flocke of Christ, ought to be garnished with the science of manye things, & specially with diuine knowledge, more then with eloquence, and elegant phrase to expound althinges duly, and for the vtility & capacitye of euery one. He endeuored wyth all sedulity, to atchieue this, perusyng alwayes the newe and old Testament, elucidating the proprieties of the text & applying them as he thought good, to the profit and benefit of those of ỹ Countrye that heard him. By thys tyme he had so encreased in diuine knowledge, that the vertuous & learned iudged hym wel exercised in holy scriptures, and a perfect Diuine. yet he was not contented therwith, vntil he had the knowledge of the tounges to supply that he lacked. Wherefore he gaue him selfe first to the Greeke tong, by helpe of Lexicons, or Greke Dictionaries and translations. He

Things requisite to a Preacher.

wrate

wrate S. Paules Epistles in Greke, and learned them by rote, so as he vnderstoode them better in Greke, then in Latin. The like he did in all other bookes of the newe Testament. But hauing learned of S. Peter, that holy scripture is not vnderstanded by particular interpretacion, he lifted vp his eyes to the heauens, beseching the holy Ghost to be his Instructor, & prayed daylye he myghte haue that grace geuen him to vnderstande sincerelye the sence of the holy Ghost. And fearing least vnder colour of the holye Ghoste he shoulde abuse hym selfe, he conferred that, that was wrytten, and illustrated the darke places, by the plaine, in sort, that when he preached the scripture, euery man might plainely perceiue he was taughte of the holy ghost.

where we ought to take the knowlege of y holye Scripture

By this meane the knowledge of heauenly trouth long time obscured, to the great detriment & perdicion of soules: was happely restored vnto vs We iudged of the Catholick doctours as they iudged of them selues, that we must reade them with iudgemēt, and try them by the Canonical scriptures

tures, as by a touch stone, otherwyse they be ordinarely so corrupted, with medley of Philosophy and mans reasons, that it is impossible ther should be anye order in conforming them to the authoritye of holye Scripture, a thynge in tyme past attempted and put in vre.

Then he practised hys skyll in this maner: He proclaimed & made warre against al notable disorders & enormities, specially against the pensiõs (for so we terme the presentes that Princes make to some particular parsons to leauye Soldiours, to aide them in their warres) desiring to abolish thẽ, and to reduce the Countrye to the pristinate estate, and former simplicity. For he considered, vnles he purged the fountayne of all euyls, Christian doctrine coulde not settle and take sure foundacion.

Zuinglis zeale against Pensionaries.

You may not here Agathy say: Is it possible that Zuinglius yet a Papist, shoulde thynke of the Gospell? Credite mee, it is more then. xvbii. yeares past, synce these Blockeheads charged him secretelye to be an heritik, as wel for thys that is rehearsed, as for

as for that he approued John Picus of Mirandolas propositions, set vp at Rome by him in time past to dispute, the whych notwithstandyng he could not obtayne. Hereof sprang the hatred, infamy, exclamacion, and wyly worcking of the children of the world agaynst Zuinglius, & encreased euen as hys vertues augmēted. The other contrarely that were godly affectioned, as some auncient and vertuous personages, wyth certain Priestes of a lesse corrupt lyfe, esteemed hym so hyghly, as they trusted by hys endeuor, the iustice & integrity of the auncestors should be remised in their old estate. At that time he announced the grace of the Gospell, in sorte, that he sayd lyttle of the abuses of Rome, or nothing at al. For he thought it was necessarye that truth fyrste knowen, should worke in the hartes of hys auditors, so that when they had wel vnderstanded the true cōmaundements, they myght discerne the false and repugnaunt. And truly, suche was the qualitye of time, he could doo none other. For in this contrariety of opinions and rebellion of people, the truth

had

had rather ben reiected, then ỹ abuse reformed. Truth it is in this poynt I cannot cleare thys yong man of all suspicion of synne, although with sacred desire to serue God, he circumspectly tooke hede by euyl example to abase the authority of heauenly doctrine. Thus Zuinglius demeaned hym selfe at Glaris. And in thys broil he had good occasion offered hym to repaire to the hermitage for a season. Thither the Lorde Thibaut Gerolzege a Baron inuited hym, a man as wel affectioned to learnyng and learned men, as to true religiõ, who was the administrator of our Ladies hermitage. The cause that moued Zuinglius to repayre thither, was the singular desire he had to publish Christ and the verity, among diuers & farre distant nacions, who for the famous bruite of ỹ place, in frequency flowed thither, and partly the goodly opportunity he supposed to finde ther, to come to a more perfect vnderstãding of the Greke tong. And happely the euent aunswered hys expectation, for there he manifested Christ, & got perfect intelligence of the Greeke, to vnderstãd

more easely the newe and old Testament. Euen about this tyme the congregacion of Zuricke, destitute of a Preacher, suborned certayn, who did theyr endeuour to place Zuinglius theyr Superintendent. He was ignoraunt of thys, tyll that a Chanon of the Citye required hym, if he woulde discharge the prouince of a Preacher, and be theyr Pastor at Zuricke. He aunswered he was content, and trusted, that if the grace of god was preached & receyued in so famous a place, the other Cantōs or quarters of Suicerland would followe that example, and by thys meane a godlye reformacion would ensue.

Zuinglius called to Zuricke.

And all be it hee was assured hee shoulde not haue lyke salarye as before, yet he sayde, yf they woulde appoynt hym that function, he woulde endeuour to dyscharge the same: But he woulde not requyre it at the tyme of election, as many are accustomed, to procure the voyce and suffrage of other. I was suborned, I truly Agathye, to geue Zuinglius my voyce, whych I gaue, and receyued graunt for hym. Who was immediatly sent

for,

for, & admitted wyth ẏ incredible ioy of al good persōs. Awhile after being in the Chapiter of the Chanons, he proponed vnto them, what he determined to teach the people, to wit, the history of our Sauiour Christ, accordyng to S. Mathew, so as his vertue, whose name thei did aduaunce should not be buryed any lenger, to the detriment of diuine glory, & helth of soules. Further, he protested he wold not expound the same by humayn sence, bindyng himselfe by othe to any priuate Interpreter, but by conference & industrious collection of scripture, & by the intelligence of the holy ghost, the whych he hoped to obtaine wͭ humble prayer made vnto God. This his resolution made some heauy & sorowful, & some ioyful, euen as the voyces before wer not al alike to admit Zuinglius. He began to execute his promis at the Natiuity of our Lord. 1519. and synce pursued the same. Duryng hys continue in this, Luthers name begā to grow in credit, & many bought and red his bokes. And albeit Zuinglius as then red thē not, yet he exhorted in his sermōs his auditors to bie & reade

Martine Luther.

 thē. The

The reason that moued Zuinglius to do thys, was because ỳ people, reading them & vnderstanding, Zuinglius employed no time in studi of them, myght consider in both a conformity and a grement of teachyng & opinion drawen out of the holye scriptures, & be the more enflamed to ground vpon and addict them selues to the truthe. Thys godly deuise had profitable successe a whyle after. Truth it is, the order he obserued in preaching made much also, whereby the symple as wel as the learned and ingenious might profit. For he explaned the scripture so plainlye, and with such dexteritye, that he was lothe any shoulde depart from hys sermons, vnles they were edefied & enriched wyth godlye lore. And as he manifestly taught ỳ truth, and that with great diligence, so was he vehement, & sharpe in reprouyng vice, as much as euer was any man. Aboue al the rest, he inueyed agaynst the Pensionaries, the oppressors of the poore, & the dissolute, ydle, & delicious tyuers. He vsed such a maiesty in rebukyng, as neuer none the lyke before, when he thundred w̄ terrible

wordes

wordes agaynſt the Penſions & diſſolute lyuing, becauſe he woulde not ſeeme to daſhe and aſtonyſhe the Eſtates, or ſuche of the Commonty, as thronged among the peruers, & repro bate in hearyng his ſermons, he euer more added thys: That thys my vehement rebuke may not agreue & trouble thee, O vertuous man, vnderſtād I touch thee not, nor in thys matter I haue to do with thee. Sometime he digreſſed from hys theame, when matters intercedyng enforced hym too ſurceaſe hys begunne purpoſe. But now the bleſſed & happy tyme expired, the ſoūdeſt and beſt part of the people embraced truth, he diſcourſed in hys ſermons againſt thynges leſſe tollerable in the Church, he condemp ned the priuate gaynes of Prieſtes, & ſuche as by priuate power abuſed the church, whych moued the prieſtes and laity to omit no time of conſultacion, by what wyle, or policies they myght entrap hym. But of thys perhaps I wyl diſcourſe more at large. Now let vs returne to hys ſtudies: Among ſo many laborius affaires, he ceaſed not to read al approued Greeke authors, Zuinglis Lectures.

as Homere, Thucidides and Lucian, that is more playne and easy, Theocritus, Hesiodus, Aristophanes and other, tyll he had redde and reuolued them all.

And for that hys studye required, and Andrewe Boschenstyn learned in the Hebrue tounge, was come to Zurick to professe the same. Zuinglius was hys diligent Scholer, who receyued foorthwyth a marueylous taste of thys tong. And hauing obtained of the Senate, the erection of a College of good learnyng, and the three tounges, he solicited the same to send for James Ceporinus a yong man wel learned in these tounges, to be a publicke professor there. Under whom he determined to atchiene all that concerned the Greke Grammer.

Awhyle after by conference of the Seuenty and S. Jeromes translation, he tooke boldnes to expounde the text of Esay and Hieremy, ryght excellent Prophetes, accompanyenge hym selfe wyth Leo Juda, who had then studyed and trauayled in that knowledge and Felix Mantius, who tyme was defamed wyth the heresye

of the

of the Anabaptistes. He studyed continually standyng vpryght, and prescribed certayne houres to studye, at whyche he neuer fayled, if hee were not pressed wyth matters of importaunce.

From earlye morning, tyl tenne of the clocke, he applyed hym selfe to reade, interpretate, instruct, & wryte, as tyme and occasion required. After Dinner he attended to such as would conferre wyth hym in any matter, or required counsell, or he deuised and walked wyth hys friendes tyll twoo of the clocke, at whych tyme he returned to hys studye. After Supper he walked a lyttle whyle, and then after he gaue himselfe to wryte letters, the whyche sometymes he vsed tyll mydnyght. Further, if the Senate hadde neede of hym in any vrgent matter, he was alwayes ready at theyr commaundement.

And nowe Agathye, if it delyghte you to heare Zuinglius trauayles agaynst the enemyes of truth, and the attemptes of wylye woorkers, wee must deryue our discourse from a farther and pygher begynnyng.

Albeit that Fraunces Lambert Frier obseruant of Anguiõ, whose name is wel knowen to the French & Germayne nacion, ought not to be enrolled among hys enemyes: yet for that of the fyrst & principal he brocched this busynes agaynst Zuinglius, he must not here be buryed in the vale of obliuion. He came to Zurick in hys Fryars weede, & disputed openly agaynst Zuinglius, touching the intercession of Saints, but I cannot tel who pricked hym, if it were the truth, or that he set but a face theron. For after certen propositions, he was contented to be reformed, & gaue thankes to God, that he had reuealed the truth vnto hym so playnly by hys excellent Organe. Awhyle after came John Faber, & Martine Blanche Preacher of Tubing, addressed thyther by Hugo, Bysshop of Constaunce, at the request of the inhabitauntes of Zurick. And albeit as thei reported, they had none other Commission thē to vnderstand the cause of the differentes, and endeuour to pacefy and end them: Neuertheles occasion so offered, & matters so falling out, they fell into question

of

of the Gospel, the intercession of saintes, humaine constitucions, and other thynges in such sort, that they passed and consumed theyr whole iourney in disputacion herein, and not wyth out emolument. For al the assembly, whych was about syxe hundred parsons considered wel, how vyle & frayl al worldly matters were in respect of celestial thynges. It sufficed not the Byshop to haue sent these foresayde parsons. For anon after hys Suffragan came to Zuricke in deliberacion to perswade them to beleue the intercession of Sayntes, & the sacrifice of the Masse. The whych by hys booke published abroade, and approued by many scholes, he hath labored to confyrme. But he lost tyme: For a certen noble man of illustre famely, & magnanimous, beyng demaunded what the Suffragan had gotten, he aunswered: The Vicar hath driuen away the Sow, and we bryng the Pygges, or as I mought sai: the Suffragan hath beaten the bush, and Zuinglius hath taken the Byrdes. These thynges so happely fynished by ỳ singular goodnes of almyghtye God, Zuinglius

was

was enforced to set pen to the paper. I wyl not here enterlace the Catalogue of hys bokes, nor declare the vtility of them, considering they be published and beare sufficient wytnes of them selues. I wyl briefely say thys: there is a sounde doctrine suigned wyth simplicity in them, and I know not where any more efficacy or solidite maye be founde in anye mannes woorkes, then in hys in myne opinion. In thys hurly burly, I cannot tel what aduertisment the Pope hadde hereof, but incontinētly he addressed hys Ambassadour to vs, and wrate hys Apostolicall letters or schedule, the tenour wherof ensueth.

A letter set by Adrian ỹ Pope to Zuinglij.

Adrian the Pope, the syxte of thys name. Welbeloued Sonne, we grete thee well, and sende our Apostolicall benediction. We addresse oure reuerende Brother Ennius, Bysshoppe of Verules, domesticall Prelate, oure Messenger, and of oure Apostolicall Sea a prudent, and faythfull member, to repayre to the inuincible and most confederate nacion vnto vs, and our Apostolicall Sea, to treate wyth the same of matiers of importaunce,

and

and whych appertayne as well to the sayde Sea, as to the whole estate of the Christian common weale. Albeit wee haue enioyned hym to propone these thynges publickely, yet beyng enbourmed of thy vertue, and effectually embracing thy deuotion, as hys whom we singularly credit, and haue in speciall regarde. We haue geuen expresse commaundement to the sayd Byshoppe our Messenger, to delyuer vnto thee our letters apart, and to aduertise thee of our good wyl towards the same. We therefore exhort thy deuocion in our Lorde, that thou credit him in all thynges, and that thou haue in recõmendacion our affaires, and the affayres of the Apostolicall Sea, as we haue thyne honour, aduauncement, and profytte, by thys meane thou shalt encurre our special grace and fauour. Geuen at Rome at S. Peters, sealed wyth the Fyshers Ryng. 23. day of January. 1523.

The Popes mandate.

The cause ỹ moued me to publishe this letter here, is to testify ỹ if Zuinglius had bene more ambicious, then he was sincere & godli, he might haue had preeminẽt estate, & abundance of welth. For

For not onelye the Pope wrate vnto
hym, but also to Fraunces Zuig-
gien to practise wyth Zuinglius, to
leane to the Apostolical sea, & mayn-
tayne that part. At a certaine tyme I
prayed Fraunces to tell me what the
Pope promised for the same. He aun-
swered: certaynly al saue hys Papisti
cal chayre, or Apostolicall sea. Euen
now the Gospel began to florysh, and
was estemed of the greatest part, for
a heauenly trouth, namely of the Se-
nate of Zurick, and of the Councell
of the. 2. hundred, wherfore Zuinglius
began to study to reduce thynges to a
better state & to procede orderli. Thei
altered fyrst those things whych em-
peschedthe propagacion & aduaunce-
ment of the Gospell. The nombre of
Priestes and Moonkes were growen
in tract of tyme to a more huge multi
tude, then neede required, for matter
of religion. It was then ordayned by
the Senate, throughe the perswasion
of Zuinglius: that the nombre shuld
be abridged & reduced to fewe, & those
necessary for the seruice of ỹ Church,
prouided that none shoulde be depri-
ued or expelled theyr benefice, but en-

ioye

toy the reuenue of the same, duryng theyr lyfe, & deceased, none to be substitute in theyr place. The three orders of Monkes were spoyled of theyr religious attyre, and put al together in a place, whence they myghte go forth as oft, and when they thought good wythout any contradiction, eyther to marry or to apply theyr study. If any would not sauour ẏ swetenes of the Gospel, they had lybertye to go and do where & what they would, in such sort, as none had hys conscience charged. The ecclesiastical reuenues were employed vpon the ministers of the Church, ẏ professors of good learning, the rest of the priests & Monkes and on the poore. There were found amōg these yong men of great expectacion, and purely affectioned to the study of piety. Such were reserued in hope to serue the church, & were nourished through out the whole signory of Zuricke, and after were employed as neede required. Zuinglius also a zelous man towardes sacred & good learnyng had builded the foundacion of a schoole, whyche had not bene infer our to any, yf death had not dissol

The Monkes set at lyberty.

ued

ued by fatal stroke his godly purpose. Further, he deputed certaine of the Counsell to vnderstand and examine the state of Matrimonye. He perswaded to abolyshe the Images, whyche were then worshipped, to deface and teare in peeces the Masse, & to set vp ỹ Supper of our lord in his integrity

Heresye of Anabaptistes.

From this tyme forwardes the heresye of the Anabaptistes beganne to bourgen, who would not permit that little Children shoulde be baptised, & after rebaptised them selues, and proceding with an enraged mynde, they rushed into the most horrible heresies that euer raigned. As soone as Zuinglius perceiued thys, for that ỹ principal Authors were his frendes, learned men of Zuricke and of his flock, he endeuoured bi familiar conference to reduce the to sanity of mynde. But

Zuinglius opposeth hymself against the heresies of the Anabaptistes.

when he saw, that what they concluded in his presence, reuolting anone after, they obserued no part of theyr promyse, and heaped nombers of disciples sequestringe them from the Church, and framyng another new, it was expedient for hym to resyste Sathan, and publikly confound them

Beleue me Agathy, I was present at
nyne seueral times, and heard theyr
friendly conference and vehement dis
putacions, it shall be superfluous to
enlarge any further hereof. Certenly
theyr mouthes so swarmed wyth in-
iurious reportes & blasphemies, that
they abashed not to charge and lay on
Zuinglius al the euyls & mischiefes
which are figuratly setforth in the re-
uelacō of S. John. This pestiferous
sect was of this nature, the more we
trauailed to represse their insolencye,
the more they encreased in theyr fu-
ror and raging heate. Wherefore the
Senate was enforced to proceede a-
gainst them by way of imprisonment
exile, and death, as not agaynst Ana-
baptistes, but periured, rebel, & sedi-
cious parsons, for ẏ they estemed vani
tye, more then veritye, preferred vyce
above vertue, & embracing sediciō, ha
ted security. And it was necessary to
fence & fortefy ẏ godly w̄ bokes, least
they might be seduced. The last that
was found of this sect was Baldasar
Hubmer enseigne bearer of the Ana-
baptistes, who of a friend & felow of ẏ
Gospel was becom a mischeuous foe.

Iniuries & blasphe-
myes agaynst Zuin
glius.

This

Thys fyrst wyth writing bewrayed hys wickednes, after in the presence of the deputed Counsellours approued the same. For being escaped from Walshut, a Towne situate by the Rhene, he came to render hym self to the Lordes of Zuricke, wher he was apprehended. He required the Lordes of the Counsayle he myghte conferre with Leo Juda, Sebastiã Economus and me. The whych was graunted vnto him for the second time. We trauailed so much with hym, that vndoutedly he promised to submyt him selfe the morrow after. Cõming then from the Senate house to the Temple, he ascended the Pulpit, after Zuinglius was gone downe, & confirmed all that he had taught before, saying he was moued therto, because Zuinglius had praysed so muche that vertue Constancy, intitulyng and callyng so hys partinacious opinion. He was then brought backe to prison, where he was deteyned, tyll Zuinglius secretly released hym, and sent hym away, not wythout money & a guyde. And arriuing at Constance, he so detracted and most impudẽtly defamed

Zuing-

Zuinglius, that he was forced wyth an Apology to cleare hymselfe to the brethren, wherein largely he treated of the Anabaptistes horrible heresye.

Disputacion at bade

Now ye requyre to understand the disputacion at Bade, and fyrst of all what was the cause the Lords of Zuricke would not permit Zuinglius to be there present. But for as much as the whole discourse of the same is diuulged & imprinted, I had rather addresse you thyther, yet doubtynge I should seme ignoraunt of the whole. I send you the Lordes letters of Zuricke to Iohn Eccius with the safeconduct & promyse of good men, that inuited hym to conferre wyth Zuinglius, and discusse the sacred trouth of the old and new testament to the common profit of al the Church. For Eccius had enterprised in two Epistles directed to the Embassadours of the league, to conuince and confute the errours and heresy of Zuinglius, by the reading of these letters, & for that Eccius made none account of ỹ that was wrytten to him, you may understand the Lordes intencion, why they stayed Zuinglius, although he hym-

selfe aunswered sufficiently that matter in hys woorkes agaynst Faber, & would to God I had euen nowe that disputacion to send to you. Al be it he was not present in the disputacion: yet he laboured as much with care, diligence, counsel, aduertisement, exhortacion and writing, whych he sent to Bade, as though he had aided against the enemies of ỹ truth. For my part I beleue nothyng more, then to haue seene hym face to face disputyng wyth Eccius at ful liberty: I beleue the. v. lytle Cantons of Suicerland had giuen perfect iudgement, where the lye or trouth had rested, but it was not lawful for hym to be ther. Since that tyme, findyng security in trauayl, he went to Berne wher was Murnerus & Eccius, wyth. 4. Byshops, and certayn principall Woonkes, whych the counsel of Berne required vnder sure ty to repayre thyther. Trouth it is, he was garded with. 200. men of armes to passe by the confederate Coũtries. He made also a long iourney to Marpurge, to conferre wyth Martine Luther, and Philyp Melancthon, of the Eucharistical Sacrament, not doub-

tyng

ting ani thing, because it was a place voyde of daunger. You cannot chuse but euidently perceyue, he hath endured great trauayles in these affaires. Diuers called hym teacher of new opinions, because of hys iudgement of the supper of our Lord. But I beleue if they had red with equitye, and well weyed that ỹ he wrote to the Princes of Germany, assembled at Ausburg, they woulde haue iudged otherwyse. I remyt you to the booke, fearing to lose tyme. For what persuasion wyl auayle hym, that in the same treatise of the Supper of our Lorde, wyll not perceyue and learne the truth? Hytherto we haue treated of the paynes and trauayles he sustayned to defend the verity, and nowe we wyll declare the perylles he incurred for the same.

After that the Priestes and Monks were expulsed theyr Cloysters, and other Religious houses, and sentence diffinitiue pronounced against them, that receiued Princes pensions, they attempted dyuers wayes to destroye him. I wyl wryte of them that be notoriously knowē, and passe in silence hys secrete and lurkyng enemyes.

The Priestes and Monkes, growē out of credit.

At a certen tyme there knocked one at hys dooze after my: night, and prayed hym to come and visit one nygh dead. Hys Deacon aunswered, ỳ he would not awaken his Mayster, but repayre to the sycke hym selfe. The other importunatly refused, so as he bewaied hys wretched entent, wherfore ỳ Deacon fayning he would go and awaken hys Maister, shut the doze closely, and suffered the Caitiffe to tarye there at hys pleasure. And when it was daye, Zuinglius had intelligẽce, this was a subtile sleyght. Fyrst, to take him so daynlye, then to snaffle hys mouth, & stoppe his speeche, and so to cary hym away in a boate. Awhyle after, they had prepared a horse secretly, for the lyke purpose. Further, we haue sene an elphal wandring vp and downe in the Towne, & wearyng a long sword dyzed to encounter Zuinglius, & then to murder hym. Lykewise two Inhabitaunts of Zurick, whom I will not name, came one night when thei wer wel whitled, and assailed Zuinglius house, threw stones, brake the wyndowes, belched out raylyng wordes, & so insolently demeaned them selues that

that no neyghbour durst rebuke them They stayed not, tyl stones, strength and sclaunder failed them. In ẏ mornyng the Counsell was aduertised of this tumult, the gates of the City cōmaunded to be shut, and men clad wͭ armure to search them euery where, vntyl that certain wemen, whych consented to thys mischeuous & scelerate fact, disclosed one of them, for ẏ other a lytle before was escaped the towne. This one was found in a new caske, and committed to pryson, & after many sentences geuen, was appoynted a perpetual prisoner, and in few wekes after released at the request of those of Berne. Often tymes Zuinglius supped wyth hys friendes, or wͭ suche as came to the towne, in hys returne he neuer went vngarded home. The Senate in thys troublous sturre caused warde and watch to be kept about hys house. But if he found security in thys theyr vigilant garde, certes, he was molested wyth thousande other troubles. They called hym Pensionary, because in time past he receiued a yearely pension of the Pope, ignorant then it was any synne. As tou-

chynge that hee excused hym selfe to the Germaynes in thys wyse: Where as I haue had to doo sometyme wyth the Pope, that is ceased now long agone. I thought then it was lawfull to receyue his money, to maintayne hys party. But when I knewe myne errour, I resigned hys pension, which is the cause y Popes Deputies conne me smal thankes: yea, defame & scorn me, as though I were culpable, for as muche as they perswade men, that in taking the Popes money, God is sincerely serued. And writing to Berchthold Haller, and Caspar Megander, touchyng Princes presentes, he sayth thus: I esteme the glori of Christ, yea myne own, more then al the treasure of worldly Princes, much lesse the benefites and largesse of one kyng: I haue learned what princely rewardes preteno, so that auarice hath no more place in me, albeit she is familiar and attending vpon old age. And his aduersaries not satisfied to call him theefe, adulterer & heretik, to defame his doctrine & abase his credit, they hyssed & barked at him publicklye, as though they had ben lunatike persons. But

when

When these silly mad doltes saw they preuailed not against the Gospel and seruauntes of God: they conuerted theyr stingyng & hyssing agaynst such as had receiued the word of God, hoping to irritate them, & pull them frō the sauour of hym, who seemed to be the author (as they peruersely iudged) of their euyll. They so reproched and mocked hym, that the Senate of Zuricke determined to repulse these iniuries, and contumelius assaultes. I had nede to wryte a large volume, to suche as desyre to vnderstande or describe hys affayres. In the ende there were apoynted new confederacies for the tuicion of Christiā doctrine, without violatyng or doyng preiudice to the auncient alliaunce, whyche was not done wythout the syngular diligence and great trauayle of Zuinglius. Not that he attempted ani thing agaynst the peace (for neuer lyke flagitious deuise coulde penetrate the brayne of suche a louer of hys Countrye) but that by thys pollecye he hoped to eradicate the vyces then swarmyng, and to plant the true and syncere Religion, to the honour of God,

and the common profit of Swicerlãd, or els in defending Gods cause, thus to enflame all mens hartes to prayse the Lord, and by the magnificence of this new confederacy, to astonish and dash the aduersaries, therby the soner to wyn and reclayme them to Christ. Thys incontinently moued certayne furious Papistes to fall to weapons, and breche intestine warre. Wherup on Zuinglius wrate to hys friendes in thys maner.

Zuinglius writeth to hys frien-des.

I wil repeate vnto you that I haue often wrytten, that is, that ye be constant, and not dysmayd with the war, for ỳ peace that some sollicite so carefully, is a warre and no peace, & the warre that we enterprise, is peace & not warre. For we couet not ỳ bloud of any lyuing creature, & abhorre the effusion of the same in thys commocion: but our whole entent is to interrupte the licencious gouernment of some. If thys be not taken in hande, the Gospell shall neuer haue his free course, nor the Ministers of the same lyue in security. Our determinacion tendeth to no cruelty, but all that we deliberate, is friendly and paternal.

We

We desyre to preserue suche as by ignorancy procure theyr perdicion. We be resolued to defende liberty, wherefore disdayne not our enterprises, for certaynly they be more godly and iust then is reported vnto you. Credit vs, and be not seduced by suche as accuse vs. Ye haue tryed our constancye and faythfulnes, and well perceyued our enemies leuity, and dissimulacio. We present wyth our company, & obserue constantly the fayth ye owe to God & men. What shal I say further? dread nothyng, we wyl atchieue al thynges so prosperously (God helping vs) as ye shall not be a shamed, nor repent ye haue combyned your selues wyth vs.

These were Zuinglius woordes, whych I haue recited here to declare how iniustlye he is nominated of certayne a Bloudsucker. It is most true he was magnanimous and costant in greatest daungers, but alwayes circumspect, prouident and wise. He neuer thursted the bloud of anye, no not of hys extremest foes, whych euerye wyse man & Christiã Minister ought to detest. The very ground & foundacion of al hys enterprises, was the li-

berty

vertye of hys Countrye, the vertue of the Auncestors, & the glory of Christ, what so euer his enemies deblaterate the which I protest in trouth before God. He was twyse in the warres of the confederates, which bare ẏ name of a Monasterye called the Chappell. He wyllinglye went to the firste, because he would be present at the consultacion, fearyng any thyng ꝯhoulde be decreed ther contrary to right and equity. The matter was ended well, and without effusion of blood. I haue heard him say he perceiued more malice, and peruers counsel ther, then euer before he red in bokes, or had learned by experience. In the second war he was elected Pastor of the armye, where he went vnwyllyngly, foreseing the peryl that was iminent. The condicion of the warre mysliked hym marueilously, and the rather for that he sawe the enemyes victailes cut of, vnderstanding well what myschiefe hunger would brede & compel. Albeit to speake truly, after those of Zurick had enterprysed the same (wherunto certayne whom we knowe prycked them of a good zeale, hopynge in the

meane

meane season there would be a consultacion and treaty of peace made, notwithstanding the Lordes of Zuricke had chose the warre) Zuinglius was not determined to alter anye thyng, doubting the enemyes woulde make no accompt of them, as he passed not much to wythstand theyr invasion.

Fourtene dayes before the armye was encamped, I heard hym twyse say in pulpit wher he preached, in the midst of this broil: I know wel what thys meaneth, all thys is to procure my death. He declared secretly to certayne of his frendes, that the blasing starre which appeared many wekes, and whiche we supposed to portende Ecolampadius decease: signified hys fatal fall. The Soldiours of Zuricke rushed forth in great disorder. I cannot but sorowfully lament, when I cal to mynde that doleful tyme. They marched not lyke men of warre in euen rankes, but lyke a sorte of venturours, some straglyng abroade, some runnyng before and behynde the Enseygne, destitute of conduct counsell, and pollecye, and accorded not one wyth an other.

I can

I cannot name them to be any great nomber of mē of armes, for wher thei wer mustred. 5000. they appeared not in the field ful. 4000. Then as thys lyttle nomber approched to encountre a huge army and in perfect order, Zuinglius folowed mounted on horsbacke, accordyng to the maner of the Country. I cannot expresse the dolor and sorrowe I sustayned, when I beheld him, truly I was astonished therwith. We mourned all that day, and made our humble prayer vnto God. But he hadde decreed an other thyng for vs, and not agaynst vs, as I holily expounded the same. For by thys we haue learned to be more circumspect, and to take better hede, reuerencyng more the Gospel, and fearyng God also. And the enemyes that resisted the Gospel, are now disclosed, and manifested to vs. About the euenyng of the day, we were aduertised that the battayles had ioyned very hotely, & that we had lost Zuinglius. The byute went he was thryse dismounted, with the chocke of the Troupe, but incontinētly he was holpen vp on horsebacke agayn, and the fourth tyme he was

stryken

ſtryken on the chynne with a terryble blowe, and fallyng downe from hys horſe vpon hys knees, he ſayd: what euyl hap is thys? they may ſlea the body, but not the ſoule, and thys ſpoken he departed in our Lord.

After thys ouerthrow, the enemies hauyng good leyſure (for our Soldiours were retired into place of ſafegarde) ſought for the body of Zuinglius. But who teld them he was in ỹ battayle and ſlayne? The body beyng founde, was condempned, and after ſentence geuen, diſmembred & burnt to aſhes. Behold ỹ diſcourſe of Zuinglius lyfe, to the accident of his death which he ſuffered for the ſingular affection he bare to hys Countrye, and Chriſtian common weale. Truth it is, thys end is horryble in the ſyght of mortall men, but precious before God, and is predeſtinate to al faithful Miniſters by diuine iuſtice, if ỹ Lord of hys grace and ſyngular bountye, ſpare them not.

I ſuppoſe Agathy, I haue ſatiſfied your requeſt, I haue obſerued as I promyſed, trouth ioyned wyth breuitye, not forcyng for fyne termes, and

elegant

elegãt phrases. I pray God some learned and godlye man, succedinge me, may describe and beautefy thys historye, as truely, ornately, and learnedly, as the profite of the studious sort, and the dygnitye of thys excellent man doo requyre.

Farewell, it maye please you to accept thys my trauayle in friendly part. At Zurycke the yeare 1532.

(:)

Virescit vulnere virtus.

¶ To the fauourable Reader.

I Humbly require thee, fauourable Reader, to beare wyth such faultes as haue escaped in the prynting, I trust in the next impression more emendatly to publish these godlye histories. In the meane season I thought good to admonishe thee of one absurditye, whiche might argue mere ignorannce, if I would not aduertise thee of the same. In my Epistle dedicatorye to the Lorde Wentworth, where as is wrytten (and the body is no body, but a sepulture) read sepulchre. The rest I submit to thy learned correction. Farewel.

Imprinted at London by John Awdely, dwellyng in lytle Britayne strete, by great S. Bartelmewes.

(.*.)